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**BIOGRAPHY.**

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*Memoir of the Reverend William Kingsbury, A. M., forty-four years Pastor of the Independent Church at Southampton.*

PERHAPS there is no Christian, however inferior his capacity, reared his habits, or limited his sphere of action, a faithful narrative of whose life would not furnish valuable lessons of instruction to his brethren, and to mankind; since if it disclosed nothing new in religion, or in human nature, it might at least serve to elucidate and confirm what was already known; and if its occurrences were common and tedious to some readers, others might have so little acquaintance with ordinary society, and with the influence of the gospel over its habits and views, as to deem them both novel and edifying. But the publication of every life would not be productive of the same instruction and advantage; and if it were, an immense majority of lives could not be published. Hence, from the long roll of Christians who have performed the sacred journey in which we are proceeding, we select a few, whose talents and virtues have been conspicuous enough to ensure admiration and remembrance, and are likely to produce the most salutary and permanent impression on survivors and posterity. In this chosen number, every one who knew the venerable subject of the present memoir, will cheerfully consent to place him.

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The Rev. William Kingsbury was born in London on the 12th of July, 1744. His parents were in respectable circumstances, and his prospects in life were flattering. Under the patronage of Sir John Barnard, who was then the father of the city, he was early admitted into Merchant Taylors' School, and a few years afterwards, into the school of Christ's Hospital, where he made considerable progress in the acquisition of Latin and Greek; and, by the exercise of an acute understanding, and a retentive memory, laid the foundation of those complete and solid attainments in general literature, by which his ministry, writings, and conversation, were afterwards distinguished. His father died when he was only nine years of age; but this threatening loss was in a great measure alleviated by the tender care and devoted attention of a most pious and faithful mother. From the views of his patron, and the nature of his education, it was expected by some of his friends that he would enter the established church, and seek the road of ecclesiastical preferment; but the more humble wishes of his mother, and the deliberate convictions of his own judgment and conscience, were decidedly in favour of an union with the independent dissenters. While, however, the mother and the son were always agreed on this point, there was a transient difference between them upon the question of his becoming a mil-

nister. She had early dedicated him to the service of the sanctuary, and, to further her pious purpose, she sent him to board in the family of Doctor Walker, one of the tutors in the academy at Mile-end, who was soon encouraged, from what he beheld in his youthful inmate, to favour her design, and to propose his becoming an academical student. But to this important step he was for a time seriously averse, and that upon a principle which cannot be mentioned without exciting admiration. He was fearful he had not attained those spiritual qualifications which such a profession demanded, and he could not assume before the world a character which his conscience told him he did not fully possess. This humble view of himself, and this honest avowal of his feelings, were, however, most promising signs in the opinion of others, especially of his judicious and discerning tutor. His own mind, likewise, soon became more deeply impressed with a sense of the importance of religion, and of his obligations to devote his time and talents to the service of Christ; and his scruples gradually yielded to the advice of those whom he revered and loved, and subsided in a settled conviction that the christian ministry was the path marked out for him by the hand of God.

He was about sixteen when he commenced his studies with a view to this solemn office, under the patronage of the Congregational Fund Board, and the tuition of those able divines, Doctors Conder, Walker, and Gibbons. Doctor Mayo, and Mr. Fell, who became tutors of the academy after its removal to Hoxmerton, were among his fellow-students. But the chief companion of his studies, and friend of his bosom, was the late Mr. Ashburner, who, much to Mr. Kings-

bury's satisfaction and comfort, settled at Poole soon after he was settled at Southampton, and who continued his frequent associate, as well as his most intimate friend, till the year 1804, when "he came to his grave like a shock of corn fully ripe in his season." There is something peculiarly interesting in the commencement and confirmation of the friendship which so long subsisted between these excellent ministers. Mr. Ashburner entered the academy when he was twenty-six years of age, and with no previous learning beyond his native tongue: hence he had to encounter considerable difficulties, and suffered much discouragement in the early stage of his literary pursuits; from which, however, he was at last effectually delivered by the unceasing assistance of his younger and more skilful friend. But for this kindness the latter was amply repaid. He had entered the academy, with an understanding enlightened by the dawn at least of learning and science; at the same time with a heart broken and distressed by deep convictions of sin, and venting its grief "with strong crying and tears," at the footstool of divine mercy. This inward and urgent affliction, Mr. Ashburner's spiritual knowledge and mature experience well fitted him to comprehend, commiserate, and relieve; while his compassionate soul, which melted in pity over every sufferer, was peculiarly disposed as well as qualified to administer relief to such a patient, and impart consolation to such a friend. "Thus," to adopt Mr. Kingsbury's own description of this interesting period of his life, "while the school-taught youth was assisting the heaven-taught man to get through the first principles of the languages, the latter, with the tongue of the spiritually learned, was giving the eager disciple lectures on the

most important of all sciences—the humbling knowledge of the human heart, and the consolatory knowledge of Christ Jesus the Lord.”

Throughout his preparatory studies for the ministry, Mr. Kingsbury evinced a prudence and regularity, blended with no small degree of assiduity and ardour, highly gratifying to his tutors, and honourable to himself. The writer of this article, hearing him many years ago converse with the utmost ease on various important topics, requested to know the way in which he commenced and prosecuted a course of studies so diversified, and at the same time so accurate and profound: upon which he answered, with his usual brevity and force, “the *secret*, my dear friend, is contained in one word,—through *DESIRE*, a man, having separated himself, seeketh and intermeddeth with *all* wisdom.”\*

The custom which now prevails, of imposing upon students the important duties of an active ministry, before they have passed the noviciate of their vocation, had not then obtained admission in our academies; nor perhaps was there any thing in the state or the disposition of our churches to require it. Mr. Kingsbury, therefore, did not appear many times in the pulpit, before the close of his academical studies, and the commencement of his probationary labours. Southampton, the only place in which he was either probationer or pastor, had always been considered a station of consequence among the dissenters; not because the church or the audience had hitherto been numerous, but on account of their containing a large proportion of intelligent and respectable families, and from the ancient and general prejudice, which prevail-

ed through a fashionable town, against the most enlightened and judicious non-conformity. Hence it had been occupied by a succession of pastors,\* eminent for evangelical piety and sound learning: whose “well doing,” we rejoice to publish, “put to silence the ignorance of foolish men;” and whose faithful labours, and exemplary conduct, were the means of preserving their people steadfast in the gospel, during a long period in which the light of truth, the lustre of holiness, and the flame of zeal, were gradually departing from most of the other churches in the county.

Having accepted the unanimous invitation of the church, Mr. Kingsbury was ordained to the pastoral office, October the 8th, 1765: on which occasion the sermon was delivered by the Rev. William Wright, of Ringwood, and the charge by the Rev. Dr. Gibbons, of Haberdashers’ Hall; which discourses, with Mr. Kingsbury’s confession of faith, were immediately published. The sermon, though excellent in itself, was strangely inappropriate to occasion; since it does not contain a single allusion to the constitution of a christian church, or to the duties of its members towards their pastor and each other. The charge is copious, suitable, and impressive. But the confession of faith deserves our highest praise; not only because it contains a luminous and judicious statement of evangelical truth, but particularly on account of the bold and faithful stand which it made against the Arjan-

\* The first pastor was the Rev. Nathaniel Robinson, who had been the Rector of All Saints parish, and ejected by the act of uniformity. Between him and Mr. Kingsbury there were but three pastors, one of which was the learned and pious Henry Francis, who was fellow student with Archbishop Secker, Bishop Butler, and Dr. Chandler.

ism, which had deeply infected, and almost destroyed many surrounding churches. At a period when the dissenters, who had flourished amidst the storms of persecution, were perishing by the infection of heresy, an intrepid adherence to the truth, on the part of so young a minister, was of the greatest value; nor can we reflect on his invariable devotedness to that truth, through more than half a century, from his ordination to his death, without admiring the power of divine grace, and "glorifying God in him."

Soon after his auspicious settlement, Mr. Kingsbury married a daughter of the Rev. Mordecai Andrews, predecessor of the Rev. Edward Hitchin, of White-row, London. This excellent woman was the wife of our friend above twenty years, during which period, she became the mother of eight children. The late Mr. Romaine, who knew her well, and who was never suspected of entertaining too hasty or too good an opinion of others, thus writes, in a letter which he sent to the family on her death;—"Mrs. Kingsbury was in the Lord: she is in him now: she is with him now; and, like him, that standard of all perfection. Upon the ground of this faith, you ought to have a family meeting, and join in thanksgiving to Jesus, that he has vouchsafed to admit one of you into his presence and glory."

Mr. Kingsbury paid the greatest attention to the duties of his new and important station, notwithstanding the cares of a rising family, and the duties of a considerable school. And here we cannot help regretting, that a mind like his, should have found it necessary to fetter itself with the latter engagement; a necessity, which more liberal views and measures, on the part of his congregation, would have prevented, without any unfit sacrifice of their

property. Two hundred and fifty persons, most of whom were in respectable life, and some wealthy enough to have spared the subscriptions of all the rest, should have blushed to know that a young minister, ardently thirsting for divine knowledge, was consuming that vigour in a school through the week, which he was anxious to carry, unimpaired, into the pulpit on the Sabbath. In this respect, dissenters are now generally and manifestly improved, and the congregation at Southampton has, for several years, presented a fine sample of that improvement. There are, it is to be feared, some places, even in this enlightened and liberal age, which are disgraced by the incongruity of an indigent minister, presiding over a wealthy congregation: and there are many, in which the dry monotony of a school jades and represses superior minds—minds which would otherwise be devoted to the acquisition of celestial knowledge, and to the preparation of angel's food, for the family of God. Still we cannot but observe and rejoice, that the liberality of dissenters in general, towards their ministers, has enlarged, in due proportion at least, to their regard for personal and vital religion, and to their zeal in propagating the gospel in other parts of the country, and in other countries of the world.

During the first twelve years of Mr. Kingsbury's ministry, nothing remarkable occurred. But in the year 1777, an event took place at Southampton, which excited considerable interest in the religious world. Sir Harry Trelawney, a descendant of an ancient and honourable family of that name in Cornwall, had recently become a zealous professor and preacher of evangelical truth; and that he might perform all the duties of the pastoral office, at the head of a considera-



ble congregation, which he had raised at West Looe, as well as administer the Lord's supper to other dissenting churches, he requested ordination according to their mode, which took place in the meeting house at Southampton, and was conducted by Mr. Kingsbury, Mr. Ashburner, Mr. Crisp, and Mr. Kinsman. The following extract from Sir Harry's confession of faith, deserves attention, as indeed does the whole of the service:

"It may be expected that I should speak in a scholastic way of the whole process of a sinner's justification. I rather prefer the plain scriptural account, because of its absolute authority, its beautiful simplicity, and comprehensive fulness. The Apostle declares, that *Christ was made sin for us, who knew no sin; that we might be made the righteousness of God in him.*" This doctrine is the grand glory of the gospel: indeed christianity is *unchristianised* without it." "Submission to the terms of ministerial conformity, required in the establishment, appears to me inconsistent with the obedience due to the Lord Jesus, as the head and lawgiver of his church. Simplicity is a distinguishing characteristic of christianity. It is simple in its worship, in opposition to pomp, ceremony, and superstition;—simple in its government, in opposition to the numerous offices later ages have introduced;—simple in its communion, in opposition to imposed terms, and human formularies." "Happy should we be, were it in our power to inform the new and enlarged generation of believers, which has since arisen, that the honourable and reverend baronet continued to espouse these grand principles of evangelical truth, and christian liberty, which he then so boldly avowed and defended. From Mr. Kingsbury's invincible attachment

to those principles, as well as from the leading part he took in Sir Harry's ordination, it may be inferred, that no one felt more deep regret than he did, that an individual, who appeared "set" on a commanding eminence, "for the defence of the gospel," should, in a very few years, not only retire into comparative obscurity, but treat with indifference "the faith once delivered to the saints," and "the liberty with which Christ has made us free." The writer of these pages has more than once seen his venerable friend in tears, when referring to this painful topic: and once, when it had been the subject of a long conversation, in which he solemnly warned his young and inexperienced companion, against the snares into which Sir Harry had fallen, his paternal countenance, bedewed with grief, became suddenly brightened with hope, while he said, "Let us join in special prayer for his restoration to that joy and peace in believing; which I still think he must formerly have possessed. Who knows what the intercession of christian charity may yet be permitted to accomplish for him?"

About this period commenced Mr. Kingsbury's intimate friendship with Mr. Romaine, which continued till the death of that eminent and pious man. He was in the habit of visiting annually at Portswood Green, the residence of Walter Taylor, Esq., Mr. Kingsbury's relative by marriage, and the oldest member of his church; and during these visits, though Mr. Romaine regularly received the Lord's supper at one of the established altars in Southampton, he frequently attended Mr. Kingsbury's ministry, and always treated him with marked affection and esteem. The pious liberality of Mr. Taylor had attached to his house a commodious chapel, for the convenience of the

inhabitants of Portwood, as well as his own family; and in this place, Mr. Romaine and Mr. Kingsbury were accustomed to conduct religious worship, and preach to congregations as large as the place would admit. We can forgive the ecclesiastical fears of Mr. Romaine, which led him to prefer addressing the people from a seat, within the folding door-way of an adjoining room, and to call the service a family exercise; while we rejoice to recollect and record a frequent and cordial interchange of service by ministers, who "were of one heart, and of one soul," in the faith of the gospel, and who both regretted that considerations of an inferior nature, kept them from publishing that gospel, and urging that faith, from each other's pulpits. As a proof of the high opinion which Mr. Romaine entertained of his dissenting brother's judgment on this most important of all subjects, he submitted the manuscript of his last work, "*The Triumph of Faith*," to Mr. Kingsbury's revision and *imprimatur*; and when it was published, he sent him a copy, with the following note;—"This is one of your children, whom you were instrumental in bringing to light. I put it into your hands, hoping you will continue to nurse it with your prayers for its success, and with thanks to the author of every good and perfect gift, who has enabled me to leave behind me this testimony of his saving grace and power."

Upon the death of Dr. Conder, in the year 1781, Mr. Kingsbury was invited to become the divinity and resident tutor of Homerton academy; and of his suitability for the office, as it regards both talents and temper, there can be but one opinion in the minds of those who knew him. He, however, declined this honour, out of regard to the wishes

of his people, who immediately assembled on the occasion, presented him with a handsome token of their esteem, and unanimously intreated him to remain among them. This decision he had no reason, nor any disposition, to regret. His congregation continued gradually to increase, and his usefulness to be attested, by frequent instances of the power and holiness of divine truth. He was accustomed to seize every event, in which the public mind was unusually interested, in order to diversify his pulpit instructions, and further the important objects, which lay nearest his heart. Of this, his sermon on the welcome recovery of the King, in the year 1789, is a striking proof. Mr. Romaine observes of this sermon, in one of his published letters, "It is the first in time, and, without being a prophet, I foretell that it will be the first in many other senses." It was preached and printed before the public thanksgiving day arrived, and it is known to have saved several clergymen the labour of composing a sermon on that occasion for themselves.

When the Missionary Society was established, in the year 1795, Mr. Kingsbury took a lively interest in its purposes and proceedings, and his congregation largely shared the zeal which that institution was the means of exciting among different denominations of christians. He was chosen to preside at the first public meeting at Spa-fields chapel; and when he returned to his people, after the Society was formed, he found them animated beyond his expectation, with the intelligence he had communicated by every evening's post, and eager to supply him with money for the great and glorious undertaking. Their first subscription and collection, amounted to two hundred and forty pounds, which the

official account of the proceedings acknowledged, as the greatest sum received from one congregation.

We must now suspend for a month, our review of Mr. Kingsbury's long and interesting life; and we can do it with greater propriety, because we have reached a period in which he, as well as his people, appears to have received a new and powerful im-

pulse, and to have resolved upon more diffusive and active endeavours to promote the preaching of the gospel, and the conversion of men. His "Apology for Village Preachers," and especially an admirable "Circular Letter, addressed to the associated churches and congregations in Hampshire," published about this time, are sufficient proofs of this gratifying fact.

## SHORT DISCOURSES FOR FAMILIES, &c.

### No. V.

#### THE CHARACTER OF THE DIVINE PROMISES.

*Whereby are given unto us exceeding great and precious promises.*  
2 Peter, i. 4.

It hath pleased God, who is rich in mercy and goodness, in all the revelations he has made to the children of men, not only to set their duty before them in the plainest light, and to demand obedience, by virtue of that indisputable authority he has over them; but also to encourage them to yield it with a cheerful and a willing mind, by promising them every thing that will conduce to their true interest and happiness. Hence the word of God has been justly called the grand charter of the Christian's privileges, because the great God has herein condescended to lay himself under obligations to bestow upon his obedient and faithful servants all things that pertain unto life and godliness. And, therefore, the Apostle Peter, addressing himself to those who had embraced the gospel, by which they were brought to the knowledge of him who calleth us to glory and virtue, mentions this as one very considerable excellency of the gospel, that hereby were given and confirmed to them exceeding

great and precious promises, the design of which was to animate them in their christian course, and to promote in them a greater conformity to the divine nature.

It is true God has from the beginning inserted a rich variety of promises in all the discoveries he has made of himself, in the faith of which, holy men of old lived and died; but since the coming of Christ, this divine charter has been greatly enlarged, many glorious additions made to it, and in so extraordinary a manner ratified and confirmed, that there is ground for strong and abundant consolation to the Christian, in every state and condition of life: and we may well say, with a special emphasis, that the promises which are given to us are exceeding great and precious.

The object of the following discourse is to *illustrate and confirm the noble character which is here given of the promises of God's word.*

I. They are said to be exceeding great; which will appear, if we consider the number and variety of them, and the important matters they respect.

1. The exceeding greatness of God's promises appears in the vast number and variety of them. Scarcely can we read a page in the Book of God, but some divine

promise occurs, full of important meaning, and admirably adapted to some particular circumstance. It is a treasury in which many thousand of those sacred bonds and engagements are deposited for the use and comfort of true believers in all ages, to the end of the world. No sooner had man fallen from his allegiance, and thereby become obnoxious to the threatened punishment, but the dispensation of grace and mercy opens with the promise of a Saviour. Ever since the blessed God has been amplifying the glorious charter of his people's privileges, by adding one promise to it after another, in the following ages of the church, which, so far as circumstances agree, are a ground of consolation to all true Christians in every age. And the canon of Scripture concludes with a divine benediction in favour of such, which has the nature and force of a promise, and comprehends every real blessing. It is impossible to be particular here, without repeating a considerable part of the Bible: and therefore we shall only observe, that God has graciously condescended to adapt himself to all that variety and multiplicity of wants, which a state of dependance, imperfection, and sin, is necessarily attended with; and there is nothing we stand in need of, either as creatures, or as sinners, but ample provision is made in some promise or other, for the supply of it. So that we may well adopt that admiration of the devout Psalmist;—"How precious have thy thoughts, O God, towards us been! How great is the sum of them! If we were to attempt to count thy promises, they are more than we can number; the glorious total is greater than we can compute, and may justly fill us with astonishment."

2. The promises of God's word may well be represented as exceeding great, if we consider

the important matters they contain.

The blessings we stand in need of are either of a temporal or a spiritual nature, and God has engaged himself by promise, to bestow as great a share of both upon his people, as he knows they want. As to the former, God has promised that he will be a sun and a shield to his people, and that no good thing shall be withheld from them. And our Lord, having commanded us to seek first the kingdom of God, and the righteousness thereof, adds, for our encouragement, that all these things, viz. outward and temporal blessings shall be given to us: i. e. in such portions and measures as the infinitely wise God knows will be good for us. So that the Christian may conclude from hence, that he shall enjoy as much health and ease, riches and prosperity, in this world, as his heavenly Father sees will be for his true interest. And, as the present life, since the entrance of sin, is a state of labour, sorrow, and trouble, God has promised us all necessary help, assistance, and comfort. Is our condition laborious and toilsome? As thy day is, saith God, so shall thy strength be. Are we solicitous for future supplies? He bids us be satisfied with our present allowance, because he will never leave the care of us, never forsake us. Do great afflictions and troubles seem coming upon us? He says, fear not, for I am with thee; be not dismayed, for I am thy God. Are we sorely oppressed? He bids us cast our burden upon him, and promises to support us. Do troubles continue long? He assures us that his grace shall be sufficient to bear us up, and his strength be perfected in our weakness. Have we no prospect of being delivered? He will in due time find a way for our escape. And to make us resigned in the

meanwhile, he has promised that all these things shall work for our good, and issue in a far more exceeding and eternal weight of glory. But these temporal blessings and comforts are small in comparison with those of a spiritual nature which God has treasured up for his people in the promises of his word. He has indeed enriched them with all spiritual blessings in heavenly things in Christ Jesus, and will withhold nothing that is necessary to the well being and happiness of their immortal souls. Are their sins many and great? Though they have been as scarlet, they shall be as wool; though they are red with a crimson guilt, they shall be white as snow. He pardoneth their iniquities, transgressions, and sins. Are their natures depraved? God will, by his Spirit, wash them, and make them clean, and suffer no iniquity to maintain its dominion over them. Do they frequently wander from him? He will heal their backslidings, he will receive them graciously, and love them freely. Are their consciences burthened and oppressed? He will speak peace to them, give them the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Are they afraid of their spiritual enemies? It is promised that their Almighty Redeemer, the Captain of their salvation, shall shortly bruise Satan, the chief of them, under their feet, and make them more than conquerors. Are they disquieted with the fear of coming short at last? He has assured them for their comfort, that he will perfect his own good work in them, and that none shall pluck them out of his hands. Finally, to quiet them under all their sorrows, and to encourage them to go on their way rejoicing, God has promised to make them completely and for ever happy in the world to come:

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this is the promise that he hath promised us, even eternal life.

From this short and imperfect survey of the important matters contained in the divine promises, it appears with how much justice they are said to be exceeding great.

II. They are represented as exceeding *precious*. "Whereby are given unto us," says the text, "exceeding great and precious promises." And they will appear to be exceeding precious indeed, if we consider how illustriously the grace and love of God shine forth in them;—what blessed security we have for their being accomplished;—how extensively useful they are;—and what a happy influence they have upon the Christian's mind, when set home by the Spirit of God.

1. Consider how illustriously the grace and love of God shine forth, and display themselves in the promises of his word. Herein he opens, as it were, all his heart to his people, and lets them see how much he compassionates their wants, how ready he is to supply them, and how greatly he interests himself in their welfare and happiness. In the threatenings of his word, God appears in the awful character of a lawgiver and a judge, which naturally tend to excite fear in such guilty creatures as we are, and may make us almost dread to approach him. But in the promises he recommends himself to us under the most amiable and encouraging relation of a father; one who knows our weak frame, and manifold wants; and who is ready to stretch forth his almighty, and all-bountiful hand, to supply us with every needful good. Such is the greatness, majesty, and glory of God; such the infinite distance there is between him, and the most perfect and exalted of creatures; and such our unworthiness

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of the least favour from him, that we must have ascribed righteousness to our Maker, had he never taken any kind notice of us, but executed the threatenings of his law upon us in all their rigour and severity. How precious and valuable then are the promises of his word; every one of which proclaims him to be, “the Lord, the Lord God, merciful and gracious, slow to anger, and abundant in goodness!” What an inestimable worth is stamped upon every divine engagement, in which it is written in the plainest and most glorious characters, that the God with whom we have to do is full of compassion, willing to do more for us than we can ask or think! We justly esteem the smallest gift precious when it is bestowed in token of the affection and goodwill of the giver. How valuable then are the promises of God in themselves, and how precious should they be to us, seeing he has herein abounded towards us in the riches of his goodness, and given us the most illustrious pledges of his love!

2. Consider what blessed and abundant security we have for the performance of the promises. And here, the truth and unchangeableness of the promiser is ground for strong consolation and unshaken confidence. He is not as man that he should lie, nor as the son of man that he should alter the thing that is gone out of his lips; for he is without variation, or the least shadow of changing. It would be utterly repugnant to his nature to suppose him capable of proving false to his engagements; and therefore, the apostle says, with a noble emphasis, that God cannot lie. It is as impossible for him to deceive, as it for him to be mistaken: his infinite knowledge secures him from the latter, and his invariable truth and faithfulness demonstrate

the former. And accordingly he assures his people, that the mountains shall depart, and the hills be removed; but his kindness shall not depart from them; nor shall the covenant of his peace be removed. Yea, a woman may forget her infant that hangs on her breast, and be so far divested of the tender affections of human nature, as to have no compassion on the son of her womb, sooner, infinitely sooner, than God can forget his people, or neglect to perform any of his promises to them. But besides this, we should consider, that the promises of God’s covenant are sealed and confirmed to his people by the death of his dear Son, its Mediator. Christ shed his most precious blood to ratify that gracious engagement which God has entered into with his people; and therefore, all the promises are said to be yea and amen in Christ Jesus: i. e. they are so firmly secured, as never to be repealed; and therefore, the blessings promised will certainly be bestowed, inasmuch as they are the purchase of the Redeemer’s blood. To which we may add, if more need be added, that the experience of God’s people in every age has borne witness to the truth of his promises, and the exactness of their accomplishment. With one heart, and with one mouth, they have acknowledged, that not one thing hath failed of all the good things which the Lord their God spake concerning them; and that the hopes they were encouraged to build upon his promises, were never disappointed. And must not those promises then be exceeding precious, for the performance of which there is such abundant security? We justly reckon those engagements worth but little, of which we have no great room to expect the accomplishment; and, on the contrary, the



known fidelity and truth of him that promises, always stamp a value upon his engagements. How precious then are the promises of God, the fulfilment of which is secured by his unchangeable faithfulness! And how great a value doth the blood of his eternal and well-beloved Son, by which they are sealed and confirmed, put upon them! What room is there to doubt of their being performed, when Jehovah, the God of truth, is the promiser; and when the accomplishment of them is committed to Jesus, our Almighty Friend, who gave his life to purchase every needful blessing for us!

3. Consider how generally and extensively useful the divine promises are, and you will be satisfied of the exceeding preciousness of them.

Men have for the most part wrong notions of worth: they count gold, jewels, and diamonds, precious, not so much because they are in their own nature more valuable than other things, or answer more important uses in life; but because they are rare and scarce, not easy to be acquired, and but in few hands. Whereas, in truth, air and water, or any other of the common gifts of Providence, which are more generally useful, and which are adapted to the real wants, and the often returning necessities of men, are of the greatest worth and value. A morsel of bread, or a draught of water, is really more precious to a hungry or a thirsty man, than mountains of gold, or rocks of diamonds, as being better suited to his necessities, and more easy to be procured. So it is with respect to the promises of God's word: they are exceeding precious and valuable, because every Christian may, and does share in them: the weakest as well as the strongest, the simple as well as the learned, and the young con-

vert, as well as the established saint. Nor are they as treasures hid deep in the earth, which require a vast deal of labour to come at them; nor as profound mysteries which require much study, great abilities, and uncommon penetration, to understand them; but they are scattered up and down in all parts of God's word, and are set in such a variety of lights, delivered with such plainness of language, and so frequently repeated, that a Christian, with an ordinary capacity, and a moderate share of diligence and application, may gather in a rich harvest of them, and in a very plentiful, as well as delightful manner, feast his soul with them. He may find that in them which is suitable to every circumstance, state, and condition, he can be in; that which fully comes up to all his necessities and wants. Our Heavenly Father has, in the promises of his word, spread a table for us; furnished it with the choicest provisions, such as may best nourish, refresh, and delight the soul, and bids all his children heartily welcome to it. Here they may eat, and be satisfied, and receive spiritual strength to go on their way. How precious then are the divine promises, and how great should our value for them be!

4. Consider what a blessed influence the promises have upon the Christian's mind, when set home by the Spirit of God; which will further demonstrate the preciousness of them.

When the soul is first awakened to a sense of its guilt, and conscience is greatly burthened and distressed at the apprehensions of God's righteous displeasure, how full of comfort and encouragement must those promises be, which assure the penitent sinner that God is ready to pardon him for the sake of his Son, and will remember his sins no more!

When the soul is inquiring in good earnest how it may escape from the wrath to come, how refreshing must that promise of the all-sufficient Redeemer be, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And when any uneasiness arises in his mind from a sense of his own weakness and imperfection, how satisfactory must it be to find a promise that assures him that Christ will not break the bruised reed, nor quench the smoking flax, but will bring forth judgment unto victory; will confirm and maintain the principles of grace, and carry them on unto perfection. In short, what effectual supports and consolations in a day of affliction and trouble; what noble enlargements of heart, in the hours sacred to devotion; what solid pleasure and divine joy, are the promises adapted to produce, and, when applied by the Spirit of God, do produce, in the hearts of his people. A promise from God dispels their fears, removes their doubts, scatters the anxiety of their minds, cheers and invigorates their spirits, and administers peace and joy to them, beyond any thing which this world can produce. The comfort that arises from hence is feeble, imperfect, wavering, and soon broken in upon; but that which flows from a divine promise, the promise of an all-sufficient, unchangeable, and covenant-keeping God, enters deep into the soul, comes up to its utmost wants and cravings; and is firm, solid, lasting, and most satisfactory. So that what is said of the Scripture in general, may with special propriety be asserted of the promises of it in particular; that, through the comfort arising from them, the Christian has hope;—a hope that is as an anchor to his soul, that will not make him ashamed, and that affords strong consolation, and un-

speakable joy. Are not the divine promises then justly said to be exceeding precious? Have you not, Christians, had experience of this yourselves many a time; and is there any thing in the world dearer to you, or which you have reason to esteem more valuable?

1. Let this endear the word of God to us, and engage us to make it the matter of our daily study and meditation. It is the word of God which contains that vast treasure of divine supports and comforts, which are so exceeding suitable to the various wants and necessities of our present state; and without which we should have but a very dark and discouraging prospect before us. How unable are the generality of men to reason closely upon the perfections of the divine nature, his immensity, his all-sufficiency, his immutability, and the like; and to draw conclusions from hence for their own comfort! And if they were ever so capable of this, yet what fears and scruples must arise in the minds of guilty creatures! How many circumstances are there in which it would be natural to conclude that so great and glorious a Being as God is, would disdain to take any favourable notice of such unworthy creatures as we are! And how weak and feeble would the comfort be, which our best reasonings would be able to afford! All this God knows, and therefore he has not left us merely to the conclusions which our own reason might form, but has given us a more sure word of promise, whereunto we do well to take heed;—promises which are accommodated to all our wants, and which amply provide for the supply of them. Let not the word of God then lie by as a neglected book; let not the sacred charter of all our privileges, and the foundation of our best and surest hopes, be treated as an

antiquated useless writing. What human records are comparable to this? And where can we meet with such satisfaction and comfort as are herein offered to us? Let us make the Holy Scripture our constant companion, our daily study, and delightful meditation; and let us treasure it up in our hearts, against a time of need. A season of adversity and trouble, of sickness and confinement, may come; and then a divine promise suited to our case, may be of more worth to us than all the world, and yield us that consolation which we can find no where else.

2. Let us look well to our interest in the promises of God's word. It is not every one that can rightly put in his claim to the blessings and comforts contained in them. Though the promises are in common to all who are of the household of faith, they are a sacred inclosure to keep out all who are of a contrary character; and a stranger to the covenant of promises intermeddles not with the joy and refreshment contained in them. Let none then rashly apply these divine engagements to themselves, till they are in some measure satisfied that they have the qualifications of those to whom they are made. Our blessed Lord, the faithful and true witness, delivered out many great and precious promises, when he entered upon his public ministry; but then he all along gives us the character of those who shall inherit the blessings contained in them; as, that it is the poor in spirit, who shall possess the kingdom of heaven; that it is they who mourn, that shall be comforted; the meek, who shall inherit the earth; those who hunger and thirst after righteousness, that shall be filled; the merciful, who shall obtain mercy; the pure in heart, who shall see God; and the peace makers, who shall be called the children of God. In a word,

those only are in a proper sense heirs of the promise, and may derive strong consolation from it, who have fled for refuge to lay hold on the hope set before them; *i. e.* who have by faith taken sanctuary in Christ, and sincerely devoted themselves to the service of God through him. We should, therefore, seriously examine ourselves by these, and such like characters of the children of God; and if through grace we find they belong to us, then may we freely take the children's bread, and refresh ourselves with it to the full: for God has given forth his promises for the establishment and consolation of such.

3. How groundless and disingenuous are all that fear, anxiety, and dejection of spirit, which the people of God are sometimes too ready to fall into! They are groundless, because God has given these great and precious promises, on purpose to guard us against them; and they are very disingenuous, because they argue some distrust, either of his power, or his faithfulness, and a forgetfulness of that mercy and loving-kindness we have formerly had abundant experience of. But as we are persuaded, that Christians are at times greatly ashamed of, and grieved for, this evil heart of unbelief, and are ready to blame themselves severely for it, and to resolve, if possible, never more to give way to it, we shall not attempt to paint it out in those odious colours which we might do, considering how opposite this temper is to that which the divine promises one would think might inspire them with. Only let us take occasion from hence to exhort them to dismiss their fears and anxieties, and to repose their confidence in God. Do not let the troubles you meet with, Christians, the difficulties you labour under, and the disappointments that may attend you, depress

and becloud your spirits, as if there was no help for you in God, nothing to stay your souls upon: but in the multitude of your thoughts within you, let the provision he has made in the gracious and comfortable promises of his word, for the supply of all your wants, support and delight your souls. The all-sufficient and unchangeable God is your Father; and if you believe but this one glorious truth, can you suppose he will leave you destitute of any thing he knows to be good for you, especially as he has so expressly promised that he will never leave you, nor forsake you?

4. See here what encouragement Christians have to be instant in prayer, and what ground to hope for a gracious answer. If you ask for nothing but what may be for God's glory, and your own good, you ask for nothing but what God has before-hand promised to give; and you may, with humble boldness and confidence, make use of this plea to enforce your petitions. God does not indeed want to be reminded of his promise, and importuned to be as good as his word: for he is more ready to give than we are to ask. But prayer is becoming and necessary on our part notwithstanding, as it is a proper expression of our dependance upon him, and an apt means to improve those pious, devout, and filial dispositions in us, without which we are unfit to hold communion with him. Besides, God has required us to ask blessings at his hand, before we can expect to receive them; and for these things will he be sought unto by his people; and therefore, it would be presumptuous in us to destroy the order he has fixed, by looking for the mercies we want, while we neglect the duty enjoined upon us. Let Christians then keep up a praying

spirit, and under all their straits, difficulties, and troubles, cheerfully seek to their Father which is in heaven, who is able to do for them as the matter requires, and will be true to all his engagements; for faithful is he that hath promised.

5. We learn from hence how vast are our obligations to the Lord Jesus Christ, and how much we ought to esteem and love him.

Christians, the first promise that was given to man immediately after his fall, had respect to the Saviour, by whose sufferings, and death, our reconciliation to God was to be brought about. And it was this promise that kept the guilty rebel from sinking into absolute despair, raised his drooping soul, and was the foundation of that intercourse between the divine majesty and us, to which we were to be admitted. And now, God having promised this greatest, and most important of blessings, a *Redeemer*, he was pleased from time to time, to give forth many other great and precious promises, every one of which was a fresh proof of that reconciliation which God intended to accomplish by his Son, and were so many unfoldings of that gracious, well-ordered, and everlasting covenant, of which Jesus is the Mediator and Surety, and which in due time he confirmed and sealed with his blood. Whenever, therefore, you meet with a promise, and are enabled to derive comfort, refreshment, support, and hope, from it, you should remember that it owes all its efficacy to answer this blessed end, to the merit of that blood, through which it is given, and by which it is ratified to you. Jesus, the eternal and well-beloved Son of God, has laid down his life for you, and devoted himself to the sword of justice in your stead; and therefore it is that these promises are made, and prove so

sweet and delightful to your souls. How warm then should your gratitude, and how ardent your love to him be! With what pleasure should your meditations be fixed upon him, as pouring forth his most precious blood, that you might become heirs of the promises; and to give strength and efficacy to them for your comfort? And how great should your esteem of him for all this be!

"Blessed Jesus, accept the acknowledgments we at present make thee for thy great love, feeble and imperfect as they are; enlarge the desires of our hearts after thee; and bring us at length to that happy world, where all thy promises will be fully accomplished, and we shall love, adore, and praise thee, without imperfection, and without end." Amen.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### ON THE IMPOSITION OF HANDS IN ORDINATION.

WHEN a man is first publicly devoted to the work of the ministry, it is common, according to long usage, for the minister who prays what is called the ordination prayer, and all others present, in a very solemn manner, to place each the right hand upon the head of the candidate, while prayer is made for the personal regards of Heaven upon him, as now undertaking the sacred office. Many have scrupled the propriety of retaining such a custom, and it becomes dissenters, who so firmly insist upon scriptural authority, in all religious rites and ceremonies, either to produce such warrant for this custom, or to drop it in future.

As the action of laying on of hands, is often mentioned in the sacred pages, it will be the readiest way to our forming an opinion on the subject accurately, to place in one view those several passages; and as they are not very numerous, the survey will be complete without much labour: and that entire view of all the passages, will be most satisfactory to the anxious inquirer. We shall thus perceive, what is the general nature and expression of the rite; should it appear to be

uniformly, that of authoritative communication, we may then say, whether any scriptural warrant for our retaining it in ordination services, (where we communicate no virtue, gift, or blessing,) can clearly be made out.

I believe the first instance on record, is found, Gen. xlviii., in Jacob blessing the sons of Joseph. verse 9. he says, "Bring them I pray thee unto me, and I will bless them; verse 14. "And Israel stretched out his right hand, and laid it upon Ephraim's head;" verse 20, "And he blessed them that day." This is undeniably a case of prophetic and authoritative blessing. Joseph well knew it, and wished that his younger son should not thus be set before his elder brother; but the action was divinely guided, and could not therefore admit of alteration. The spirit of prophecy cannot mistake, or change. We dare not suppose any thing similar in our concerns; ought we to retain the sign, when we have nothing of the power signified?

The next instance is, when Moses blesses Joshua, recorded Num. xxvii. 18. "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; verse 22. "and Moses did so; verse 23. "and he laid his hand upon him, and gave him a charge,

as the Lord commanded, by the hand of Moses." Reference is made again to this fact, Deut. xxxiv. 9. "And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him." Here again is evidently an authoritative communication of spiritual powers, in a miraculous manner; and this too to a man, who had the spirit already.

These are the only instances on record, in the Old Testament, where the similarity bears directly on the argument. One instance of this action besides, may however be considered as much to the purpose, as it evidently is an authoritative communicating, though not of good but evil; not of a blessing but a curse. We have it in the solemnity of the scape goat, on the first day of atonement; the account is in Lev. xvi. 21. "And Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat; and shall send him away by the hand of a fit man into the wilderness;" verse 22. "and the goat shall bear upon him all their iniquities." Indeed, in all common offerings, this was part of the ceremony, Lev. i. 4. "He (that brings it) shall put his hand upon the head of the burnt offering, (thereby communicating his guilt, and putting the animal in in his own stead,) and it shall be accepted for him, to make atonement for him." This was so important and expressive a part of the Mosaic ceremony, that the Apostle places it among the first principles: as the doctrine of baptisms or washings typified the foundation doctrine of repentance toward God, so did this laying on of hands upon the sacrifice, show the nature of faith toward the Lord Jesus Christ, Heb. vi.

1, 2. With the same intent of placing them in their own stead, and in exact conformity to the custom in other offerings, did the children of Israel lay their hands upon the Levites, when the whole tribe was presented as an offering to God; instead of the first born among all the people; Numb. viii. 10, 11, 16, 18, 21.

When we come to the New Testament, we find the mention of this rite much more frequent: and it may be convenient to assort the passages into compartments, that such as are of a similar nature, may appear together. The prime ideas of authority, and communication, attach to them all.

1. Many are the instances, in which the rite was used as a mode of miraculously healing the sick. Jairus so well knew the nature of the action, and our Lord's customary mode of proceeding in such cases, and he so firmly believed in his miraculous power; that he says, Matt. ix. 18. or Mark v. 28. "My daughter is even now dead, but come and lay thine hands upon her, and she shall live." Thus also acted those who brought the deaf and dumb man to Christ; they besought him to put his hands upon him; and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." Mark vii. 32, 35. It is recorded, Mark vi. 5., that "he laid his hands upon a few sick folk, and healed them." Again Luke iv. 40., "when the sun was setting, all they that had any sick with divers diseases, brought them unto him; and he laid his hands on every one of them, and healed them." Again, when he would graciously restore the woman, who had been bowed together eighteen years, by a spirit of infirmity; he laid his hands on her, and she immediately was made straight; Luke xiii. 11, 13. Thus



too he healed the blind man, Mark viii. 23, 25. He put his hands on him twice, and he was perfectly restored.

Surely one might expect to learn something of its true nature, from the solemn appointment of it by the Saviour, (who had himself so gloriously used it,) when leaving this scene of his operations, for a brighter. He, just before he ascended, commissioned his disciples to go in his name through the world, and, by preaching the gospel to every creature, to establish that spiritual kingdom which shall never be overthrown. Speaking expressly of miraculous powers, he classes this rite among them thus, Mark xvi. 17, 18., "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." To my mind, nothing more can be needful to prove this rite, in its original institution, and very nature, a miraculous mode of communicating divine influences. Especially as it regards New Testament times.

Let us trace then the practice of the disciples as on record; did they not use it thus,—did they use it any otherwise? In Acts ix. 11, 12., the Lord says to Ananias, "Inquire for one Saul of Tarsus, he hath seen in a vision a man named Ananias, coming in, and putting his hands on him, that he might receive his sight." Verse 17. "And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Indeed, it had been previously stated, Acts v. 12., that

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"by the hands of the apostles were many signs and wonders wrought among the people." And during their hazardous ministry, thus was their mission sealed. We frequently find the wonders mentioned, and often this mode of operating them, is specified. As when Paul and Barnabas were at Iconium, where, in spite of great opposition, they abode long time, and "the Lord gave testimony to the word of his grace," which they preached, "by granting signs and wonders to be done by their hands." Acts xiv. 3. We have one instance more of this kind specified, Acts xxviii. 8., when "the father of Publius lay sick of a fever, and of a bloody flux, Paul entered in, and prayed, and laid his hands on him, and healed him."

2. We find the rite used on other occasions, but still having the same character. Let us specify those, in which it accompanies authoritative blessing. These occur only in the ministry of our Lord himself. Parental piety appeared in a lovely and exemplary form, when "they brought unto him little children, that he should put his hands on them, and pray." Matt. xix. 13. The nature and efficacy of this action, are more accurately recorded by Mark x. 16., "He took them up in his arms, put his hands on them, and blessed them." We may refer again to the parting scene of his ascension, as it is mentioned, Luke xxiv. 50. "He led them out as far as to Bethany; and he lifted up his hands, and blessed them." No one can doubt the authority or the communication here.

3. Wonderful gifts, especially the out-pouring of the Holy Ghost, came in this manner. I have mentioned Paul being filled with the Holy Ghost, through the laying on of hands by Ananias, Acts ix. 17. A memorable instance occurred before, Acts viii. 14—20.

when Peter and John were sent to Samaria, they prayed for the disciples, that they might receive the Holy Ghost; for as yet he was fallen on none of them: then they laid their hands on them, and they received the Holy Ghost. "And when Simon Magus saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost: but Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." We may turn again to Acts xix. 6. where, finding the disciples at Ephesus, unacquainted with this heavenly benefit, "Paul laid his hands on them, and the Holy Ghost came on them, and they spake with tongues, and prophesied." To communications of the same nature, Paul refers evidently by the term *gift*, which he uses in writing to Timothy, 1 Epistle, iv. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." He repeats his exhortation, 2 Tim. i. 6. "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee, by the putting on of my hands."

4. It is true, this rite appears to have been used in particular instances, at the setting apart of several persons to sacred work; but it is equally true, that all the circumstances show supernatural agency, directing and accompanying the ceremony. The ordination of deacons gives us one instance, Acts vi. 6., when the church had chosen the seven persons, esteemed fit for this important office, they set them before the apostles, "who, when they had prayed, laid their hands on them." This double form, from

such parties too as the apostles, shows the real nature of the transaction, to have been a communication of gifts; as is more expressly noted in other places. And to put us out of doubt, if any doubt remained, all the records left us of these personages, show them to have been thus endowed. Stephen was immediately; verse 8. "full of faith and power, and did great wonders and miracles among the people." His miraculous sight of the exalted Saviour, standing at the right hand of God, and his noble death, testify sufficiently in his favour. Of Philip, the testimony is full, not only to his honourable conduct as a preacher, but to his miraculous powers, Acts viii. 6.; at Samaria, "the people gave heed to him, hearing, and seeing the miracles which he did." Add to this, the account of his converting the Eunuch, Acts viii. 39., when "the Spirit of the Lord caught away Philip, and he was found at Azotus." That this eminent saint "had four daughters which did prophesy," will be felt, taken in its connexion, to weigh on this side of his own miraculous endowments. No memorandum is left us of the other persons, but we must in all fairness conclude them to have been like these: at any rate, no argument to the contrary is afforded by the silence of scripture concerning them. It has indeed been supposed, that one of them fell from his exalted station, and became the source of the pollutions and heresies of the Nicolaitans; which the Saviour declares so emphatically he hates; Rev. ii. 6, 15. He may therefore be one, whom the king will reject finally, though he should plead, as we know some will, "Have we not in thy name cast out devils?" No mere gifts support the soul: without grace, all profession will eventually fail.

Another instance is, that of

Paul and Barnabas being separated to a particular mission, Acts xiii. 1—4, "Now there were in the church that was at Antioch, certain prophets and teachers, as Barnabas and Simeon, Lucius and Manaen, and Saul: as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them: and when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed." This account deserves the more close attention, because it is the only one I have ever met with, brought to countenance the custom under consideration. This is done on the plea, that both of them having been furnished with miraculous gifts before, it is not likely that the action meant any thing more than to designate the persons; on which pretence it is still retained among ourselves. Now the whole argument thus founded, is mere supposition; and that too, contrary to every probability. That persons who had received spiritual powers, might not afterwards receive more, or have them renewed, no one will say: for the scriptures would be against him, as the case of Joshua proves that one, "in whom was the spirit" already, might be taken, when appointed to new service, and set apart by authoritative influence thereunto: to which influence, rather than to his former qualifications, may be ascribed his subsequent wonderful works. In his case, his being full of the spirit of wisdom, is expressly ascribed to Moses having laid his hands upon him, Deut. xxxiv. 9. Indeed, there seems to be great propriety, when men are sent forth afresh to great and hazardous enterprises, that their own faith and zeal should be stirred up by a renewal of those pow-

ers, by which alone they could hope to prevail. Thus he who sent them, re-assured them of his assistance, marked the mission as a circumstance of importance, gave occasion to specific prayers, which so instigated, must be sure of a gracious answer; and roused in the church, from which they went forth, such expectations, such pleadings with God for them, and such interest in the grand operation, as were highly in character for saints; and conducive to that warmth and oneness of feeling, for which the christian churches were remarked, and honoured among their pagan neighbours. New effusions were full of beneficial effects to all parties: being new confirmations of received truths, and new excitements to important duties. Add to these ideas, that there are about the whole affair, such marked circumstances as may well carry it completely out of parallel from any ordinary cases among us. It took place by express command of the Holy Spirit, so that they were said to be sent forth by him; if he send forth, he will also furnish for the work: their fasting and praying, in conjunction with the solemn act of laying their hands on them, are exactly such parts of the description as we customarily find, when miraculous powers are given, and raise the action itself into an importance far above that of marking, (what every one knew beforehand,) that Barnabas and Saul were the persons whom the Holy Ghost had called to this new series of wonders, sufferings, and triumphs.

There is only one place more where this rite is mentioned; there the specific purpose of it is not expressly stated. To suppose it means ordination, is to beg the question completely. To suppose rather, that this also refers, as does this form of expression, in

all other cases, to the communication of miraculous powers, is much the most reasonable. It occurs, 1 Tim. v. 22. "Lay hands suddenly on no man." No doubt Timothy was left at Ephesus to regulate matters, as they might arise in the church, and, in the third chapter, are directions given him for the choice of bishops: but if this be thought sufficient to attach the rite to the ordination of presbyters, it will also attach it with equal force to the setting apart of deacons; for their qualifications are also treated of in the same chapter and connexion. But he had parted with that subject, and in chapter iv. he speaks of the times of apostacy, which were to come, as to doctrines, love, and holiness. In chapter v. he gives the rules needful to be observed in reproofing any approaches thereunto, which he might discern in those committed to his charge. There is therefore no propriety in supposing this phrase belongs to ordination, a subject so long done with; but as the communication of the Holy Ghost is expressly called the gift of God, as this gift of God was in him, by the laying on of Paul's hands; it is natural to suppose, that, to a similar communication, he refers, when cautioning Timothy not to lay his hands on any one suddenly. Let us once more recollect, that should the proof of its relating to miraculous powers, (like the same phrase every where else,) appear at all inconclusive; the proof of its relating to ordination, is much weaker; for in this sense it does not occur. If this text does not weigh on my side in the argument, nothing but force can place it in the opposite scale.

Having taken this survey of all the passages of scripture, which relate to the imposition of hands, that train of reasoning may fairly be built upon it, which will appear

in a succeeding number of this work, and to which I shall feel happy in inviting the serious and close consideration of all its readers. IMUS,

#### THE ADVANTAGES OF EXTEMPORARY PRAYER.

THE writer of this article is far from wishing to depreciate the acknowledged merits of the "Book of Common Prayer." As a human composition, he is free to confess his admiration of it, though he cannot join in that unmeasured praise, which is sometimes bestowed upon it, and which he is persuaded the excellent men who composed it, would be the first to reject, and despise. A full and candid examination of the subject, however, will, he doubts not, evince the decided superiority of *extemporaneous prayer*, for all the purposes of public devotion, over any pre-conceived form whatever.

It will be impossible, in a brief paper like the present, to enumerate all the comparative advantages of extemporaneous prayer, which might be specified. But a few may be noticed. As it regards a minister then, no one can deny that it furnishes a much better test of his piety, and motive for vigilance, with respect to the state of his heart, than the bare reading of a form can do. It prevents him also from falling into that disagreeable monotony, so often produced by the perpetual repetition of the same words and phrases in the same order. And not only does it serve to rescue him from formality, but its obvious tendency is to augment devotion itself, by expressing those pious desires which are *prominent* in the mind, which, from being expressed, often acquire new force and vigour. In confirmation of these remarks, we may appeal to the improvement sometimes witnessed in a minister of the establishment, when he has

quitted the desk, and commenced an extemporary prayer before sermon. His altered tone, his fervent manner, his energetic expression, have been such as to extort from prejudice itself, an acknowledgment in favour of extemporary prayer.

Let us now look at the comparative benefits, resulting from this mode of conducting public devotion, to a congregation. It adapts itself to the immediate and peculiar circumstances of the audience, much better than a form can do. It avails itself of any dispensation of providence, whether of mercy, or of judgment, to express the feelings suitable to them, while the impressions derived from them, are fresh upon the mind. In short, it accommodates itself, by the variation of which it is susceptible, to the ever changing state of the world and the church, for which it is certain no adequate provision could have been previously made by any men, not gifted with inspiration.

In addition to this, it may be remarked, that a minister, by a judicious use of extemporary prayer, may prepare the minds of his hearers, for the subject on which he is about to treat, or follow the discussion of it with more appropriate petitions and acknowledgments, than any previous arrangement of words and ideas could supply. Extemporary prayer too admits of indefinite improvement; and how copious are its resources for this purpose! How many expressions, for example, occur in scripture, adapted for public devotion, that can be crowded into no form, but of which, for the most part, a minister who is not tied to a form, will avail himself in the course of his ministry!

It is granted, that to persons accustomed from their infancy to a form, the use of free or unpremeditated prayer, may at first appear strange. From not being able to anticipate, as

usual, what is coming, they may find it difficult to join in it when expressed. But it must be observed, that this difficulty much sooner gives way, than the one that is met by an individual, accustomed from his earliest days to extemporary prayer, on turning to a form. This is felt to be bartering liberty for restraint; and in point of fact, the conversions from extemporary prayer to a form, are very few; while those from a form to extemporary prayer, are increasing every day.

It is conceded also, that extemporary prayer must depend, in a considerable measure, on the ability of him who utters it, for its correctness and propriety: yea, the further concession is made, that in some instances gross improprieties have attached to it. But it must be observed, that here, the evil works its own remedy. These improprieties, when noticed, will be avoided, and if not,—he who continues unable to lead the devotion of others, may assuredly reckon upon having but few followers. Beyond these, the writer is not aware of any defects commonly charged upon extemporary prayer.

If then, they who practise this method are not very forward to speak on its behalf, it is not for want of arguments, but from a conviction that its superiority is too palpable to escape observation, when once the mind is freed from the shackles of prejudice, or the bias of education. W.

#### THE JOYS OF A PEACEFUL CONSCIENCE.

THE conscience is that faculty of the soul, which unites each individual man to the great moral system established through the universe, and which subjects him, involuntarily, to the laws and perfections of his Creator. It may hence be defined the reflective moral sense;—the nerve or sensorium of the soul. It has already

been remarked, in a former essay, that it possesses a latent and a mysterious power, not controulable by the wishes or the will of the subject; for it is that link of connexion which the author of our minds has established between our voluntary actions and his final judgment. At one, and the same time, it intuitively informs us of the probationary character of the present, and the retributive character of the future state, while the possession of this faculty alone, qualifies us to be the subjects of both states. It is distinguished by an indefinable and indestructible capacity of suffering, or causing suffering to the mind. The degrees in which this capacity may be called into exercise, are very various, from the slightest emotion of self-reproach, up to the most frantic and unappeasable despair. But through all these gradations, it is the same faculty, acting from the same cause; a sense of guilt, quickened into hostility against us by the fear of God. Now, according to the power of conscience, to dismay and afflict the soul, under the apprehension of impending vengeance, will be its capacity to delight and exhilarate, when the cause of its hostility is removed. As it is, therefore, capable of spreading itself through the soul, with an impression of misery, as indefinite and vast as the vengeance it fears, so it is capable, when effectually and scripturally appeased, of diffusing an unbroken harmony, and a divine serenity, through every movement and every faculty of the mind. In the one case, it will corrode every enjoyment, and darken every scene, while, in the other, it will give a zest to earthly, and inspire a relish for heavenly pleasures. In the one man, it is a torrent of burning lava, emitted from beneath the surface of his own heart, which will consume

every object it approaches, contaminating the air with sulphureous pollution, and covering the ground with universal barrenness: while, in the other, it is a pure and gentle stream, encircling the land with its unceasing flow, and spreading fertility and freshness through every field.

Of the power of conscience, every reader may be supposed sensible; and as perhaps all, more or less, have felt its scorpion sting, and as the pacification of it is not to be effectually obtained by the most resolute imposition of silence, or the most potent of worldly sedatives, it must be a subject of deep interest to know *the infallible remedy*. It may, therefore, be important to observe here, that nothing short of its thorough purification by an element that abounds beyond the measure of its conscious guilt, and its restoration to that just and original station of authority it formerly held in the heart, with the submission of each subordinate faculty to its dictates, will be found availing to its permanent peace.

Hence, it is obvious, the joys of a pure conscience must be of two classes, or arising from the two aspects under which human actions may be contemplated: first, as they respect the will of our supreme governor; secondly, as they regard the rights or interests of our fellow men. Conformably with these views then, they are the joys of reconciliation to God, and the joys of conscious integrity in our intercourse with man. These are indeed, in a measure, connected and allied, but we shall endeavour to glance at them separately.

We cannot enter upon the first view of this topic, without referring to the medium by which a conscience, once awakened to the guilt of sin, can be safely and permanently pacified, or eased of its afflictive forebodings of divine



wrath. If these forebodings arise from any just views of divine purity, it must be obvious, that no reason can be a lawful or efficient antidote, which is not drawn from that very attribute of the divine character, from which our fears spring: The remedy must reach the cause; that is, the wrath of God; or else it is only a palliative, not a cure;—a sedative to the pain, but not a remedy to the disease. Such are worldly pleasures administered to an aching heart. Thus, if the infinite justice of the Divine Being is that which most disturbs the conscience, it follows, upon every fair ground of reasoning, that no consideration, short of that which includes the pacification of such justice, can be a solid foundation for peace. And, at the same time, it is not less important, that the remedy to be applied to conscience, should reach the fountain of its corruption, as well as the object of its fear; or that it should both change the sinful nature of the transgressor, and protect him from the avenger of his transgressions. These are precisely the remedies for an evil conscience provided by the author of our being. He has exhibited an offering of propitiation—made to the avenger of sin, and a corrective influence exerted over the sinful nature: and when this two-fold remedy is accepted, how great is the joy that follows! It is not our business here to enlarge on the doctrine of atonement and of regeneration. We suppose these understood and accepted. We have rather to describe the happy result.—“Having your hearts sprinkled from an evil conscience;” that is, by the blood of Christ, there is no condemnation to be repeated by conscience; none in the law,—it is satisfied and made honourable; none within,—for the spirit beareth witness with our spirits, that

we are the children of God: none in the world,—for who is he that condemneth, when it is Christ that died: none in heaven,—for it is God that justifieth. In these considerations then, the joy of the soul commences: and in this joy, how far does it rise above the pleasure of sense or of reason! *They* are finite and momentary; *this* is divine and everlasting.

This first and principal view of the joys of conscience, wholly respects the Divine Being, and exhibits these joys rising far above the contemplation of mere forgiveness, into the infinite region of his communicative love. Hence it ought to be characterised, as the joy of reconciliation, of adoption, and of communion. Peace, in one view, is but a partial or negative representation of the state of the purified conscience. There is a real sensible emotion; a vigorous lively joy, arising, not from the repression or quiescence of the active faculties, but from their highest and divinest exercise, towards their infinite author. “When we mention peace, we mean not the stupid security of a mind that refuses to reflect: we mean a tranquillity that rests upon an unshaken basis, which no anticipations, however remote, no power of reflection, however piercing and profound, no evolutions, which time may disclose, or eternity conceal, are capable of impairing: a peace which is founded on the oath and promise of him who cannot lie, which, springing from a consciousness of an ineffable alliance with the Father of Spirits, makes us to share in his fulness; to become a partner with him in his eternity; and a repose pure and serene as the unruffled wave, which reflects the heavens from its bosom, while it is accompanied with a feeling of exultation and triumph, natural to such as are conscious, that

ere long, having overcome, they shall possess all things."

There is indeed an unutterable sweetness in such exercises and emotions of the mind: It is well and tenderly exhibited in the language of inspiration; "Thy peace shall flow like a river, and thy joy no man shall take from thee." To look up to the great Judge of hearts, whom we had been previously conscious of offending, and to possess his own assurance of reconciliation, as the warrant of our confidence; to receive into the soul those inspiring promises of his word, which are pregnant with thoughts of glory, are sufficient, when brought into contrast with the afflictions, and agitations, and uncertainties of this life, to lift the heart into the consciousness of a divine alliance, and to place it amidst the freshness and fragrance of an immortal spring. The soul gains an elevation which seems to command at once, the fair fields of the celestial paradise; a scene of unperishable and interminable glory rises before it, and though at a distance, yet not indistinctly or feebly, does the clear eye of faith gaze on the resplendent throne of God and the Lamb. The whole face of our earthly condition is changed; new ingredients are poured into the cup of life; the soul is clad with a nature all divine;—"beauty for ashes; the oil of joy for mourning; the garments of praise, for the spirit of heaviness;" and from the sordid humiliation, and slavish fear of a state of guilt, we rise at once into the spirit of adopted and accepted sons. Whatever of supreme and unbounded excellence, or of pure and inconceivable felicity, there is in God;—whatever there is sublime in the conception of his infinite goodness, or his everlasting duration, for the heart to repose on;—whatever, in his being, vast and mysterious, for the intellect to hover

over, or soar to;—all these shall be found to minister to that joy of the soul, which is the result of reconciliation to God by the blood of his Son. The alliance, which is thus formed and cemented, is the channel or conduit, which unites the heart to the ocean of divine goodness, and which will convey a stream of joy limited only by the capacity of reception in ourselves. But no pen can describe the pleasures of the soul in the daily habit of communing with the fountain of life. These are spiritual emotions too subtle to be exhibited in the shape of bare thoughts; too spiritual for human language; too divine to admit of a resemblance to any mortal or earthly thing. They are joys partaking of the spirituality and the indefiniteness of the objects from which they arise, and so peculiar to the breast of the individual they bless, as to disdain transmission, while in that individual they invest themselves with the sublimity of heaven, and the vastness of eternity.

But this is a region of christian joy, into which neither the understandings nor the imaginations of wicked men can transport themselves, and which is, therefore, treated by them as the delusion of a bewildered intellect, or the very paroxysm of religious frenzy. With it they can have no sympathy, and for it they cherish only unmingled contempt. Yet to the Christian himself, it is surely not less real, and ought to be not less satisfactory.

There is, however, one view of the joys of a good conscience, in which, as it exhibits the Christian more at home to his fellow-men, and on the lower ground of this world, it may be desirable to describe him. It is the joy and support a peaceful conscience ministers under adversity of any, or of every worldly description. A peaceful conscience here seems

to put the soul under a new and nobler controul; for external circumstances, which, with human nature in general, are omnipotent, have here no influence. They lose their power either to ruffle or afflict the mind. We speak not of a statue-like insensibility. There is as much difference between the suffering Christian, and the mere Stoic, as there is between the man who prepares himself for undergoing some painful operation in surgery by stupifying his senses with opiates, and the intrepid patient who, with every sense awake, calmly submits from the rational conviction of the benefit that will result. The cases are not to be named together. The indifference of the one man to adversity originates in the extinction of natural affections, a dismemberment of the soul, that it may not be liable to suffer—a destroying of the nerve, that the capacity of suffering may cease: the other is a celestial superiority, produced when every affection and every sense is still retained; a sublime looking down upon the displeasure or favour of men in this life, by an eye that has attained just that elevation from which the visions of a better life are become visible. The genuine Christian, in a state of adversity and reproach, is as content to pass through it, as the traveller, who peacefully and cheerfully descends into the valley, which he perceives he must cross before he can reach the sublime eminence that attracted his attention. It is the approbation of God which the Christian seeks, and in such a pursuit he sustains, almost unconsciously, the obloquy and the hostility of men. What eminent examples of such superiority, such conscious integrity, were Christ and his apostles! Indeed, one principal end of their example, and of their instructions, is to inspire us with the joys of a pure conscience; and to make

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every man feel, that there is within his own breast, a more venerable and authoritative tribunal, than can be arrayed by the pomp of earthly kings and judges. With a conscience at peace with God through the sacrifice of our surety, at peace with itself through the consciousness of sincerity, what cannot a man endure! Neither the displeasure nor the opposition of the world can intimidate or impede him. Its frown is but the little thin vapour, which maintains a fruitless, momentary struggle against the sun in his rising, and which that very sun it sought to veil, shall convert at his setting, into a medium for diversifying his splendors, and spreading them in richer hues upon the heavens.

A good conscience in purely secular concerns may be felt by secular men, but the joy that results from it in a time of adversity, they cannot so fully possess as the man, who, upon the whole interests of his soul, has the revealed assurance that all things shall work together for his good. Then the calumny of the world is but the dashing and dying of the watery element against the rock; and though the waves rise above its summit, and sink it from view in the storm, yet soon it shall be seen again, with its head as high as ever above the hostile billows which must then have sunk to their proper level.

If the man of integrity is a real sufferer, how are his sufferings alleviated by his consolations. The arm of human wrath, though strained to its highest elevation, falls feeble and powerless upon an immortal being. It may smite the exterior, or the surface: but when it has killed the body, it has no more that it can do. The *tene-ment* only is exposed to its stroke; the *inhabitant* has fled in peace, and taken all his possessions with him.

2 K

The conscience is, to a very great degree, an independent faculty: it is a spring which no human adversity can either poison or stop. No human malice can suspend its invigorating flow. Who would light a fire to dry up a spring? The conscience of an upright man maintains, and must maintain, a divine superiority to external circumstances. It lives by alliance with God, and it lives in the secret place of the Most High. It would be endless to enter into detail, or even to adduce instances of the supporting power of a pure conscience. The whole army of martyrs and apostles might be marshalled upon these pages, and a long list be presented, which, after all, would include but a selection, and exhibit but a specimen. Rather let me conclude this paper, by observing, in brief, that its joys are the most pure, the most lasting, and the most rational of any that flourish in this vale of tears. The most effectual too in the hour of human calamity; for then a good conscience does not drop, but pour the oil of consolation upon the wounded heart. This mysterious, and all but omnipotent faculty, can change the whole aspect and colouring of human life. Our enemies become promoters of our faith and virtue, and our afflictions are changed into real and substantial blessings. All other human joys are like flowers that expand only under a favourable temperature, and in a chosen soil;—this will flourish in every climate, and preserve its glories through every season.

A peaceful and a purified conscience is a most precious treasure deposited in the very centre of the heart, and incapable of being exhausted; it must endure as long as the being to which it belongs. Other pleasures are brought into the soul from without, but this springs up within itself. All these plea-

tures may be out-lived. The sense through which they are received, may, and must decay, but this comes by no inlet, and seeks no outlet for its exercise. Hence no faculty is so intimately connected with the full and right enjoyment of life, and none becomes so essential to a sound preparation for death. For there, when the mind is retiring in upon itself, and its whole self returning towards its God, the consciousness of what has been the ruling principle, or the prevailing passion, in this probationary state, will probably mingle with the last emotion of the soul as it forsakes its material tenement, and will furnish an infallible index to the award of infinite justice and mercy.

It follows from the whole of these remarks, that if conscience is at once so sacred a faculty, and so essential to our happiness, we ought both carefully to cultivate it, that is, aim to illuminate it by just principle, and also to applaud every sacrifice made to its dictates. Sufferings for conscience-sake are noble triumphs of truth and conviction, and even when such dictates of conscience are but *imperfectly enlightened*, they are grateful testimonies to the integrity of the heart, and striking indications of the moral and accountable nature of man. The triumphs of conscience are the noblest of all human triumphs: they are the victory of reason and moral feeling over sense and self-interest, and they should be commemorated, with exultation by every lover of his species. Their laurels belong to the heart, and are hung upon it. Yet while we endeavour to preserve "a conscience void of offence, both towards God and towards man;" it must be, that we shall find some, perhaps daily, need of humiliation and contrition, at least before God, and therefore it will still be necessary to come daily

to the great atoning sacrifice. The sincere believer in revelation will find that the means of preserving his conscience pure and peaceful, is, not by cherishing an erect and lofty sense of integrity, nor a cold and scornful independence of his fellow-men, but by repeated application to the blood of sprinkling, and by unbroken intercourse with the Father of Spirits. MOSES (AT CALVARY.)

#### ON THE RESURRECTION.

##### NO. III.

(Continued from page 196.)

#### *The Universality of the Resurrection, and the Identity of the Body.*

THE gradual discoveries of the doctrine of the resurrection in the scriptures, have been considered. We proceed to contemplate the nature and character of that resurrection, as fully displayed in the revelation of the New Testament. There are some who believe in a *partial*, previously to a universal resurrection of the dead. They expect that the reign of Christ, for a thousand years, will commence with the resurrection of the principal saints and martyrs to witness his triumph, and to reign *with* him on the earth. This is chiefly founded on the following prediction in the 20th chapter of the Book of Revelation. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the

souls of them that were beheaded, for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.—Blessed and holy is he, that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. But when the thousand years are expired, Satan shall be loosed out of his prison." Whether this passage relates to the resurrection of their bodies, or only to a revival of the spirit by which they were actuated, whether it predicts a re-appearance of their persons, or only such an appearance as Elias made in John the Baptist, who was the second Elias, I shall not pretend to determine. But the subject which now demands our attention, is the universal and final resurrection. This is a topic of overwhelming magnitude. We can scarcely tread on a spot, some particles of which, have not been animated.

As we travel over the plains of our native country, or pass its hills, we forget that they were once the seat of war, and that the soil is mingled with the dust, of which the warrior's body was composed. How numerous are the parts of our earth now waste and uninhabited, which have been like great Babylon the abode of thousands; and in succeeding generations of millions of men! What multitudes slumber beneath the mighty deep: what multitudes were washed thither, when, after the flood, the waters of the ocean retired to their accustomed bed; what numbers have suffered ship-

wreck, and have "sunk like lead in the mighty waters!" What an expectation is a universal resurrection,—a resurrection of all who ever lived, and tasted death, from Adam down to Adam's youngest son! Kings and subjects, masters and servants, philosophers and peasants, emperors and beggars! It is a subject too mighty for us to comprehend. Millions rise on millions, generation after generation, during the whole period of this world's existence, till the imagination is confused and lost, amidst the countless throng. But though grand, it is certain. "The sea shall deliver up the dead which were in it, and death and hell shall deliver up the dead which were in them." "All that are in the grave shall hear his voice, and shall come forth."

Sufficient proofs will be presented of personal identity. There are few subjects of inquiry, especially if beyond the reach of our comprehension, which men of speculative minds may not confuse. This remark is illustrated by the topic before us. But while some notice must be taken of the philosophical objection brought against the possible identity of the human body at the resurrection, we must protest against a mere philosophical consideration of such a subject. We have already remarked that the doctrine of the resurrection is a matter of pure revelation. We must receive it on the authority of the great author of scripture, and expect that the power of God will accomplish what the veracity of God has foretold. If in consequence of an incapacity, fully to conceive of the subject, an objection is brought against it, we must reply, "ye do err, not knowing the scriptures, nor the power of God." However, we will not conceal the difficulty which rests on this subject, and for the sake of those young per-

sons, whose ears may be assailed by the objection, we will endeavour to state and answer it, in the most popular manner.

It has been said that the same particles compose the bodies of different individuals,—that the principle of re-animation which goes on in nature, may occasion the transfer of particles from body to body. Some of the component parts of the vegetable which feeds us, may have belonged to some human frame; and may have fed the brute, the particles of whose body may, by digestion, be transferred to our own. In some cases the transfer of particles from body to body is more rapid; this is true of the cannibal who eats human flesh, and enjoys his most delicious repast on the body of his foe slain in battle. This is known to be an objection often brought forward with confidence against this part of our subject; and to it Paul has reference, when he says, "But some man will say, How are the dead raised up, and with what body do they come?" But if it appear that this objection applies to our identity in the present as well as the future world, it loses its force, and is met by existing and universally acknowledged fact. And this is the case. The objection proceeds on the principle, that there is a constant fluctuation of particles in the human body. The food which we eat supplies the loss which we sustain; only in this way can a transfer of particles be occasioned. Admit the change; yet we are the same; though not the same as it regards particles, yet we are the same as it regards persons; the same as to all the *relations of life*; the same as a father; the same as a child; the same as a husband; the same as a wife; the same as a brother; the same as a sister;—the same as to all the *purposes of justice*;



and this is the case with the resurrection of the body. Can philosophy oppose any valid plea against the execution of a judicial sentence upon a criminal, because the crime with which he is charged was committed ten or twenty years ago? Would any court of justice receive with seriousness such an argument, or any man, of common sense, adduce it? In the ordinary intercourse of life, we witness change, while we admit personal identity. We call him the same whom we saw a child—now a man; whom we saw robust—then emaciated by disease; and, finally, restored to vigour and health again. In all these changes, and many others which might be specified, personal identity has not been for one moment affected. To say precisely in what it consists, either in the present or in the future state, is perhaps absolutely impossible. Though we would not assert that personal identity *consists in consciousness*, yet we may safely affirm, that consist in what it may, wherever there is *rational consciousness*, and *universal acknowledgment of being the same, there is personal identity*. And these are the proofs which will be presented at the resurrection; the re-union of the spirit with the body, will be connected with the recovery of those powers, which, as it regards the body, have been suspended in the slumber of the tomb—the dissolution of the grave. The memory will be restored, and that with a vividness, perhaps, in an embodied state, never known before. Thus all the scenes of past life will be recalled to remembrance. With *universal consciousness* will be connected *universal acknowledgment*. Paul shall know the Thessalonians, and they will be his joy and his crown in that day. The Thessalonians shall know Paul, shall recognize the

holy man, whose voice they heard, and what manner of entrance in he had among them, and how they turned from idols to serve the living God. Stephen shall recognize the Jewish Sanhedrim, and the Jewish Sanhedrim remember him, whose countenance they before saw, look like the face of an angel. Then shall be heard the involuntary exclamation,—There is he who was my husband! There she who was my wife! Perhaps at the time of dissolution, separated from each other by intervening mountains, or wide extended oceans. Perhaps their dust has slumbered in parts of earth, the most remote from each other; but the long expected period is arrived, and they meet again. Here, a voice is heard exclaiming, is my father! There, another utters, is my child! Oh, what scenes of bliss, and scenes of anguish, begin to rise upon our minds! Such interviews will be connected with a recollection of past occurrences. These parties recognize each other perhaps at a distance, and neglected exhortations, slighted warnings, and, perhaps, dying intreaties, followed only by neglect, have prepared the husband to be a swift witness against the wife; the wife against the husband; the brother against the sister; the sister against the brother; the mother against the daughter; the father against the son; and parents rise up, “and cause their children to be put to death.” What blissful interviews at the right hand of the Judge! The pious partners who had walked like Zacharias and Elizabeth through the valley of tears, are now on the verge of a world, where “the Lord God will wipe away all tears from off all faces.” The holy family who had dwelt together in unity, had “taken sweet counsel together, and gone to the house of God in

company," are just going together to enter a nobler temple, never more to go out. The friends who had joined in mutual prayer, are going to employ their celestial voices in mutual praise. How changed that countenance, which we watched as it was convulsed in death! We sorrowed not as those who had no hope; sorrow is now exchanged for joy; it is joy unspeakable, and full of glory. On the left hand, what scenes of terror and of woe! Philosophical speculations are silenced now. Infidel objections are overturned by evidence. Here, says the transgressor, is my fellow-blasphemer; my companion in vice; my associate in drunkenness, and in the breach of the sabbath day. And hast thou found me, O mine enemy? There, says the murderer, is the man whom I deprived of life; there is the throat across which I drew the bloody steel, and concealed the body, that the deed might be unknown; but that Judge has brought "to light the hidden things of darkness." Yonder, says the persecutor, is the body crowned with light, which I immured within the walls of a dungeon, then brought forth to execution, and whose present bliss gives me half my anguish. Yes, universal consciousness, and universal acknowledgment, shall identify on the one hand the sinner, on the other the saint, in the day when *he* shall come to be glorified in his saints, and admired in all them that believe; and to punish with everlasting destruction, from the presence of the Lord, and the glory of his power, those who have not obeyed the gospel.

[To be continued.]

#### ON INFIDELITY.

INFIDELITY usually finds its source in the passions. The passions supply a man with reasons

against religion, and urge him to renounce it. He indulges himself in sin. He has still light enough left to perceive that his life and the christian religion can never agree. One must be given up; and, alas, he finds it easier to sacrifice his faith than his lusts. He begins to think the Bible may not be true. Why may it not prove after all but the cunning invention of men? In this state, every flimsy objection, which spleen or prejudice has raised against the Bible, assumes to his mind, the force of a mighty argument. From probability and conjecture, he soon arrives at certainty. The Bible cannot be true. His transformation into a confirmed and avowed unbeliever, is now complete. Mighty transformation! He raises his eyes, and there is no God. He has driven him out of the universe: he has blotted out the heaven which once stood before his view: he has extinguished the flames of Tophet: and nothing is before him now but the frightful and abhorred gulph of annihilation. Still one thing is wanting. It is not *impossible* but there may be a God: it is not impossible but the heaven and hell, which the gospel reveal, may be more than a dream. The possibility of these things is a ground for fear. What if they should be? Conscience, when roused, works upon this fear. She renews the idea of a Deity, which he had vainly endeavoured to efface: she lights up for him again the flames which his system had extinguished: she carries him forwards in imagination to a tribunal where the deeds of every one are disclosed with a fearful minuteness: she makes him anticipate a frown at that tribunal, at the bare thought of which, his heart sinks within him as a stone, and the flesh upon his bones trembles. How is it known that infidels are liable to

these fears? Read the history of their lives. The celebrated Hobbes, of Malmesbury, was a scoffer at revelation. It is now well known, that where ever he slept, he alarmed the whole house if his candle, by any accident, went out, and left him in the dark. But suppose that no soft place is left in the heart; suppose that the scoffer braves it out through life, still the terrors of the death-bed scene remain to appal him. Some very courageous ones of the tribe, have lost all their courage here. Their shrieks have so scared their attendants, as to place them beyond the reach of every possible lure to wait on another "dying philosopher." Is there no ground from hence to conclude, that if they get through this scene unappalled, terrors greater than these await them? There will be no motives in the other world to make them maintain a boastful hardihood: it cannot impose upon themselves nor upon any other. There will be no companions there to keep them in countenance. The very individuals that nourished their infidelity here, will be the first to condemn them, and to answer, with frowns and menaces only, their horrible complaints and wailings.

Before anyone can be recovered from infidelity, he must be humbled. His heart must lose its enmity to the truth. The king of heaven, as jealous of his authority, as the kings of earth, demands of this rebel, that he lay down his arms before he enters into treaty with him. The scales of this Leviathan must be pierced. This Saul must fall to the earth. He must acknowledge the authority of Jesus; must call him Lord; and implore his forgiveness. Then, though his sins were as scarlet, they shall be as snow; though red like crimson, they shall be as wool.

K.

# ON THE VESTIGES OF THE PATRIARCHAL RELIGION PRESERVED IN THE HEATHEN WORLD.

(Concluded from page 200.)

THE offering of sacrifices forms a prominent part of the patriarchal religion. The important consequences that followed upon the sacrifices of Cain and Abel, must have been found so interesting as to have impressed the recollection of every reader. The sacrifice of Noah, after the diluvian waters had forsaken the earth, was highly acceptable to God, and was succeeded by that promise which fixes the perpetuity of the seasons. When the children of Job returned from their annual feasting, Job rose early in the morning, and offered burnt offerings according to their number, lest they should have sinned, and cursed God, or as it should more probably be rendered, blessed some of the pagan divinities in their hearts. When the venerable patriarch had become humbled before the majesty of God, his friends who had reproached him in the days of his affliction, received the following commandment; *Take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept: lest I deal with you after your folly, in that you have not spoken of me the thing which is right, like my servant Job.* Job xlii. 8. The prevalence of sacrifices throughout pagan countries, has been so universal, and is so well known, that it needs no enumeration of evidence. Yet the discovery, that the consuming a part of our property by fire, or the shedding the blood of an innocent animal, should have a tendency pleasing to the author of nature, if not wholly beyond the

bounds of human reason, is at least not so obvious as to be likely to present itself to men in the most distant countries, and the most opposite states of society.

In the command that was given to Noah for the preservation of different species of animals, a distinction is evidently made between clean beasts which were to be admitted by sevens, and those which were unclean, of which a pair was deemed sufficient. When also he had left the ark, and was desirous of offering some sacrifice to testify his gratitude for so signal a deliverance, he *took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.* Gen. chap. viii. verse 20. What animals were ranged under these different heads, are clearly pointed out in those instructions which Moses afterwards delivered to the Jews. Now, though the heathens by no means adhered to the restrictions of the Jews, we find them at least in almost every country making some distinctions between those animals that ought, and those which ought not to be sacrificed; and in many instances, carrying their refinement further, and appropriating particular species to particular divinities. Of this, ancient Egypt will furnish us with a sufficient variety of instances. The inhabitants of Oxyrynchus incurred the fiercest hatred of their neighbours of Cynopolis, because they sacrificed dogs, which were the deities of the latter, to that species of fish whence they derive their name, and which was considered as their presiding divinity. They sacrificed bulls to Apis, and were so nice in their choice, that if they found but one black hair upon them, they judged them unclean. The proper sacrifice to Isis, was a bullock, but to have offered a cow would have been regarded as the utmost im-

piety. To the Jupiter of Thebes, nothing was sacrificed but goats; while to Pan at Mendes, sheep were deemed the only acceptable offerings. The swine, which they considered as impure, must be offered only to the Moon and Bacchus. But it is easy to multiply examples almost without end; it must suffice to observe, in general, that this part of the patriarchal religion does not appear to have been totally forgotten in scarcely any nation upon earth.

It remains only to notice another most remarkable coincidence. It is at least probable, that the declaration concerning the seed of the woman, led the most ancient faithful, to look forward to the appearance of some illustrious character, who should perform some extraordinary work, more efficacious than any human sacrifice. Accordingly, a general feeling seems to have existed in the times of the Old Testament, that something more was necessary to take away sin, than the blood of bulls or of goats, or the ashes of an heifer. *Wherewith* (says the prophet Micah) *shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?* Micah, chap. vi. verse 6, 7. This sentiment appears to have been universally prevalent, and, unassisted by the light of revelation, it has led, in some instances, to the most absurd, and in many, to the most horrible results. In every case of extraordinary distress, new deities were invented, new ceremonies instituted, or old ones revived with circumstances of peculiar devotion. But in most countries, par-

haps, in all, in some period or other of their history, it has given origin to human sacrifices. To no cause, except to the fear of producing inadequate sacrifices, can the unbounded prevalence of such a horrid practice, be ascribed. In Britain, and in other Druidish nations, it was founded on a regular principle, that nothing but the life of man could be a sufficient sacrifice to redeem man from death. Hence we find the ancient Romans burying, on particular occasions, a Gaul and a Greek. The Grecians record the sacrifice of the Princess Iphigenia. The Phœnicians, some of the wisest of the ancients, and the Carthaginians their successors, poured forth the blood of their sacrifices, in horrible profusion. In India, for the same cause, we find the burning of widows, the crushing of wretched pilgrims under the chariot of Jaggernaut, and the numerous voluntary drownings in the Ganges. But it is endless to particularise; the practice may be traced in ancient Germany, and the north of Europe; among the barbarous nations, ancient or modern, of Asia, Africa, and America, and in the islands of the southern sea; and wherever it is found, it affords a certain, though dreadful testimony, to the existence of a deep and universal persuasion, that there is reason to fear after our best deeds have been performed, we shall be unable to answer the question, How shall man be just with God?

The survey which has now been taken, should furnish materials for faith, for humility, and for gratitude. Our faith, if it needs it, may receive abundant confirmation, when we see every subdivision of the heathen world, bearing its reluctant testimony to the great principles of the patriarchal religion. We see here that man who was created up-

right, hath found out for himself many ruinous and wicked inventions. And a little self-examination will convince us, that these are not merely tales of distant times, but evils which have been acted over again in our own hearts, as far as our light and more favourable circumstances would permit. And here, let every reader, who has learnt the value of his God, his Saviour, and his soul, praise that rich grace, which placed him under the sunshine of the gospel, opened his eyes to receive its light, and softened his heart to feel its vivifying influence. And if we find it difficult to reconcile any of the facts, which have here been stated, with our ideas of a being infinitely merciful, and infinitely wise, let us confess that we are but dust, and humbly wait our entrance on that more perfect state, where we shall better understand the deep things of God, and see, that where sin has abounded, grace does much more abound; and thus even the crimes and miseries of the heathen world, shall be so overruled, as in some way to contribute to the more perfect display of the infinite glory and inconceivable attributes of God.

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*To the Editors.*

SIR THOMAS MORE ON CAPITAL PUNISHMENTS.

As the subject of capital punishments has lately excited much attention, and is likely to excite much more, among a christian public, the following remarks, by so distinguished a character as Sir Thomas More, may be interesting to your readers.

“One day when I was dining with him, (the Cardinal of England,) there happened to be at table one of the English lawyers, who took occasion to run out in a high commendation of the se-

vere execution of justice upon thieves, who, as he said, were then hanged so fast, that there were sometimes *twenty on one gibbet*; and upon that, he said, he could not wonder enough how it came to pass, that since so few escaped, there were yet so many thieves left, who were still robbing in all places. Upon this, I took the boldness to speak freely before the Cardinal, and said, there was no reason to wonder at the matter, since this way of punishing thieves, was neither just in itself, nor good for the public; for as the severity was too great, so the remedy was not effectual; simple theft not being so great a crime, that it ought to cost a man his life, nor any punishment, how severe soever, being able to restrain those from robbery, who can find out no other way of livelihood. In this, said I, not only you in England, but a great part of the world, imitate some ill masters, that are readier to chastise their scholars, than to teach them. There are dreadful punishments enacted against thieves, but it were much better to make such good provisions, by which every man might be put in a method how to live, and so be preserved from the fatal necessity of stealing, and of dying for it."

UTOPIA.

## SATAN THE SERPENT.

It is a common observation, that the language of metaphor is extremely expressive; and also, that the metaphors of scripture are admirably appropriate.

There are, however, many natural objects made use of for illustration, the full meaning of which is better understood by a glance, than by any verbal description. An instance in point, is that common designation of Satan, our grand adversary, under the title of *the serpent, the old serpent, the devil*. What idea this term will

convey to the mind, must, however, depend, in some measure, on our knowledge of the creature's qualities, from our having read more or less about it; but the most ignorant, casting his eye on a representation of the serpent's head, will, in a moment, by his feelings, obtain a truer notion of the character designed, than can any way be communicated by mere words. Let the reader but turn to a book of natural history, and contemplate three descriptions of serpents;—the *boiguacu*, the *rattle snake*, and the *naja*. For the sake of illustration, I will suppose you looking at them.

Without any skill in physiognomy as a science, can any one fancy in the face of these serpents the traits of a character and disposition amiable, gentle, good! When we see a dove, we long to stroke it; would any one wish to stroke the *rattle snake*? Persons may be fond of a dog, and may admire his honest countenance: he has obtained the epithet *faithful*, and his face warrants it; but no such idea will rise in the case before us. Many will advocate the cause of the ass, and say, he would behave better if he had better treatment; but will any one advise the domestication of the *naja*, or *cobra di capello*; or guarantee safety from the countenance of the *boiguacu*? Nothing can be further from openness, honesty, or benevolence, as we feel, the moment we look on either.

What then are the ideas impressed on us by the representation of the serpent? Chiefly two; *subtily* and *malignity*. And these are the hateful ideas intended to be given us of him who is styled the old serpent.

Malignity seems to be the prevalent characteristic. A disposition to injure, to do mischief. If the thing can have pleasure, it must be when it has injected its venom plentifully, so as to effect



its deadly purpose. Something like this looked Satan, when he saw Adam accept the fruit from his deceived mate; and actually, beyond his expectation, eat it.

*Deadly*, is indeed an epithet which feebly expresses the nature of the evil. The stroke of a sword, a flash of lightning, nay, many a lingering disease, are greatly to be preferred; they bring death by a much less terrific mode. Take an instance or two. If a *viper* bite, the wound becomes acutely painful, the parts swell, become red, and then vivid, the pulse becomes quick and low, great faintness ensues, sickness, convulsions, cold sweats, then death closes the scene. If the *rattle snake* inflict the wound, the symptoms are more violent, the pain increases fast, the whole body swells, the head, especially, grows to a monstrous size, the tongue becomes too large for the mouth, the eyes grow red and fiery, tormenting thirst ensues, death occurs in five or six hours. Or should the constitution be strong enough to last a little longer, it is only to sink into living putridity, the whole body mortifies, and becomes corrupt. Symptoms still more violent and terrific attend the bite of the *naja*; often in an hour's time, is death produced, under sufferings the most dreadful. So do the wicked show the still more baleful influence, when they live not out half their days; when they die in youth, having their lives among the unclean; when they are taken away, *living, and in his wrath*. Thus too, when the dreadful issue is more slow, we see the head distorted with vain notions; the eyes fiery with vile passions; the heart beats faint and irregular, in all its affections; every limb is paralyzed, they are indeed wise to do evil, but to do good they have no knowledge. Debasement with vile affections, given up to believe lies; the moral condition

of the mind under satanic influence, is but feebly represented by the sinking, swelling, agonized, and corrupt, state of the body, when bitten by the *cobra di capello*, or *naja*.

If any thing can add to this character of malignity, it is that other leading trait in the countenance of the serpent,—*subtlety*: “the serpent was more subtle” than any other animal. What cunning in that brilliant, moveable, projecting eye, which looks almost *every way at once*! What capability of falsehood, does the whole countenance intimate! There is something noble, though terrific, in the face of the lion: some degree of treachery marked in the tiger, makes it, we allow, more to be dreaded: but in the whole serpent tribe, deception is strongly expressed. He who can put on the appearance of an angel of light, is thus well represented: “whose working is with lying wonders, and in all deceivableness of unrighteousness in them that perish.” How much like a friend was it to tell Eve, that eating the forbidden fruit would make her wise! We know his aim in that counsel, and we know the result. His craftiness still imposes. “The father of lies” is he; and he rejoices when the silly sons and daughters of men believe his representations; believe them in preference to the scriptures of truth; believe them so as to hazard, nay, to cast knowingly away their innocence, their reputation, their health, their lives, their souls, into everlasting destruction.

*Insinuating* is the whole form: at a small opening can the serpent enter. Be aware then, giddy youth, nor ever allow yourselves in *little sins*. Tortuous, and quick in its motions, like error, it cannot easily be caught out, or pinned down for deliberate examination. Its ever varying contortions twist the sophistical argu-

ment out of the reach of plain reasoning. To crush it, seems the only method of opposing; to fly, in many cases, is the only safety. Error spreads, travels in a manner sometimes unaccountable, catches hold of texts and doctrines where all seemed to be too plain to afford any occasion: so is the way of a serpent on a rock.

That the serpent so frequently casts its skin, and becomes as it were, young again, will admit of much illustration from the history of the various heresies which have arisen in the world. Pharisaism, Pelagianism, Arminianism, are but the same serpent renewed in external appearance. Antinomianism is, and ever was, the same,—Satan ruling among the children of disobedience; whether in the shape which offended holy Paul; or, twisted into more subtle refinement, or *blown out*, like a snake that has swallowed a toad, as we see it in our own days.

The camp of Israel, that type of the church of God, resembled it in this also,—that it was infested with a multitude of fiery flying serpents: and further, that the exhibition of one exalted on a pole, became the authorized, efficient means of health, and recovery.

We shall not complete this-deceptive character, unless we advert to its apparent beauty. Bright as burnished gold, twines and dances, the mortal *naja*. The most lively colours, white, black, red, green, yellow; in all the varieties of shape, shade, intermixture, and contrast, seem to render them at the first glimpse lovely, a thing to be desired: till the character of the physiognomy puts us on our guard, or experience rouses our alarm to horror. "Look not" then "at the wine when it is red, when it giveth its colour in the cup; at last it biteth like a serpent, and stingeth like an adder."

In ancient story, a hero rose to his highest pitch of celebrity, when he had slain some huge dragon; borne away the treasure guarded by some terrific and pestiferous serpent: this being a sort of foe most dreadful to encounter, most difficult to overcome. May we realize, what in such romances was only fiction; and turn admiringly to him, who bruised the serpent's head; who came to destroy the works of the devil; to deliver the captives held by him at his will: who can also give us the victory, and make us more than conquerors through his love!

Contemplate, then, the hideous physiognomy, and judge;—can Satan intend us good; can sin, his baleful poison, be a benefit? If the serpent will bite without enchantment, beware; sin and satan must not be dallied with: proximity cannot be safe. One sudden bite may bring a train of consequences most distressing, most destructive. Yet let us bear in mind, that if the serpent had bitten any man, when he looked on the *serpent of brass*, he lived. So may we obtain a cure. So look to him who is lifted up, for this very purpose. May we pass through all the dangers of this terrible wilderness, in which are fiery serpents; and by the same grace which preserved Paul, may we, when they attempt to fasten on us, be able, unhurt, to shake them off into the fire!

It is only by a just contemplation of our enemy, that we can properly estimate the value of that friend by whom we are delivered; or be aware of our danger, or of our utter inability to deliver ourselves.

May this view of the serpent have this double benefit;—to make ourselves more wary, and to make Christ more precious!

AHOLIAH.

## A FUNERAL ODE TO THE MEMORY OF DR. SIMPSON.

*Written for the Congregational Magazine.*

Harp of the North! from every muffled string  
 Roll the deep requiem o'er Simpson's Bier;  
 Gem every Cypress which the Muse may bring,  
 With the rich setting of a holy tear:—  
 A Northern star has started from its sphere  
 To gild the concave of the church above,—  
 'Midst "morning stars" in mutual career  
 To range the regions of celestial love

In the bright train of Heaven's Immortal Dove.

2.

The King of Terrors—watching for his prey,  
 Paused in the orbit of this polar star,  
 To mark the flashings of its parting ray,  
 Which, like a banner blazing from afar,  
 Above the cloudy canopy of war,  
 Could not be hid by the surrounding gloom;  
 But seem'd in death—whilst burning, to unbar  
 The gates of Paradise—and to illumine

The awful portals of the opening tomb.

3.

Whilst shaking on its axis—still it shone  
 Like imag'd stars upon a ruffled stream;—  
 Its quivering light across the shadows thrown,  
 Maintain'd a brilliant, tho' a broken beam.  
 Thus fitful winds in wild career may seem  
 To sweep the lustre from the glowing lake;—  
 The watching eye may for a moment deem  
 Its dimpled bosom must become opaque,

When on its farthest shores the shifting splendours break.

4.

Death saw the splendour of thy setting orb—  
 To mark thy exit—held his spear in rest,  
 Amaz'd to see thee like a sun absorb  
 The clouds that waited in the gloomy west:  
 For he had pil'd their mountain-forms abreast,  
 To awe the ardour of thy mighty mind,  
 To dim thy lustre, and at last divest  
 Thy disk of glory, as its path declin'd:

Till not one lingering ray should stream behind.

5.

He stood asham'd—as erst in Jordan's plain,  
 When rapt Elijah, rose on burning wheels,  
 And flaming horses snorting proud disdain,  
 Flush'd the blue ether with their fiery heels.  
 Death, as they mounted the eternal hills,  
 Felt all the agony of wounded pride:—  
 That agony again, the Monster feels,  
 Since holy Simpson could his dart deride,

And call him "PHANTOM!" even as he died.

6.

"My Father! Oh my Father!" I exclaim,  
 "I shared thy triumph in that trophied hour,—  
 "Retorted quick—the stingless Monster's name,  
 "And felt superior to his fatal power.  
 "Baptized a Phantom—with the mortal shower  
 "That fell in dew-drops from thy holy brow;  
 "The King of Terrors in his darkest hour,  
 "Cannot appal, nor paralyze me now,—

"His polished spear becomes a withered bough!"

## 7.

Such exit was deserv'd—the fit reward  
Of Faith and Patience so immense as thine ;—  
*Jesus* himself had thinned his *Body Guard*,  
Ere thou hadst *fainted* in thy life's decline,—  
Had sent *New Watchers*\* from the noblest line  
That grace the footsteps of his lofty throne,—  
And stood reveal'd, by some immortal sign,  
As erst to Stephen,—visibly he shone  
*Himself a Watcher*—till the crown was won,

## 8.

Beneath thy shadow with supreme delight  
I sat, absorbing oriental dew—  
Whilst Hebrew Prophets spoke with Hebrew might,  
And all their *spirit* rested upon you :—  
“*Mantle and Spirit*” secur'd, descended, too,  
When kneeling, nightly, in Hoxtonia's Hall,  
Thy fervent prayer, like Jacob's *wrestling*, drew  
The cov'nant blessings, copiously on all,  
For Heaven seem'd opening at thy evening call.

## 9.

What sacred unction, on a Sabbath morn,  
Breath'd in the accents of thy balmy lips ;—  
Then faith and hope seem'd mutually sworn,  
To wing thy feelings—where the cherub dips  
His glittering pinions—and enraptur'd sips  
“The living waters” of celestial rills :—  
The bare idea, e'en now, outstrips  
The eagle-speed of poetry—and thrills  
A nameless feeling, which expression kills.

## 10.

As some high peak of an Andean ridge,  
The central column of surrounding hills,  
Acts on the clouds, like a disrupting wedge,  
Till copious rain on every cliff distills,  
And all its fissures form a chain of rills  
Refreshing as they flow—the Alpine flowers ;—  
Thy *lofty* memory to me fulfils  
The wonted office of thy mental powers,  
Bringing instruction on my soul in showers.

## 11.

Oh! thou shalt live, within my glowing breast,  
Next to that image which inspires its glow ;  
Like that immortal—and like that carees'd  
By each affection in its warmest flow.  
If *Nature's Cruse*—on Reason's lamp bestow  
The smallest portion of refreshing oil ;—  
No *share* of time nor circumstance can plow  
The roots of feeling from the moral soil :  
They were not planted *there* by formal toil ;  
But sprung spontaneous as the Eden tree—  
Nor icy wind nor wily serpent's coil,  
Their shoots can wither, or their juices freeze ;  
The blast of Death alone can strew them on the breeze.

MITIS.

\* Daniel iv. 13.

## REVIEW OF BOOKS.

*A View of the History, Literature, and Religion of the Hindoos: including a minute description of their Manners and Customs, and Translations from their principal Works. By the Rev. W. Ward, one of the Baptist Missionaries at Serampore. 2 Vols. 3rd Edition. London, Black, Parbury, & Allen. 1817.*

To Missionaries we must ever be indebted for the most authentic and accurate views of the religion of remote and idolatrous countries. Other writers may be equally, or perhaps better qualified for describing their natural history, their political relations, and the state of their arts and sciences. But unless a man be well acquainted with true religion himself, and make it his business to investigate the opinions and practices of the people among whom he sojourns, and be capable, from his long residence among them, his familiarity with their language, their habits, their rites and ceremonies, of forming an accurate estimate of their actual condition;—he is but poorly qualified, though he possessed all the science of the world, to report on this unspeakably interesting subject. On looking into the volumes on our table, we are more than ever satisfied, that the world has hitherto known little, or rather has been grossly deceived, on the subject of the religion of the Hindoos. We clearly perceive that a man may reside all his life in Hindoostan, and know almost nothing about the matter. We have both heard and read statements by gentlemen from India, which were fitted to produce the belief that the Hindoo system of faith, is, in a high degree, pure and rational, their Shasters uncommonly sublime and affecting, and their worship and manners far from being so disgusting and degraded as Europeans were led to think. In consequence of the prevalence of these ideas, and of the confidence with which they are maintained by those who are supposed to be well informed on the subject, interference with the religion of the subjects of our India territories has been denounced as quite unnecessary, and deprecated as in the highest degree dangerous. We intreat any of our readers who entertain the slightest doubts as to the propriety, or the imperious necessity, of using all the means in our power for introducing Christianity into this "region of the shadow of death," to examine these volumes of Mr. Ward's for themselves. If, after reading his extended and diversified details, they do not feel themselves called upon to

renounce their scepticism, and to co-operate in the work of evangelization, by all their regard to humanity;—all their respect for the honour of our species;—all their pity for misery, and all their hatred of impurity;—to say nothing of their regard to the word of God, we shall envy neither their feelings, nor their judgments.

The name of Ward is a sufficient pledge to all who are acquainted with the proceedings of the SERAMPORE Mission, for the truth and importance of the contents of this work. It is necessary to remark, however, that it is only a portion of a much larger performance published in quarto, at the Mission Press. These two volumes are limited to the Hindoo religion and mythology. After a long chapter of introductory remarks, he goes on to illustrate in Book I. their "objects of worship,—Gods,—Goddesses,—Inferior celestial Beings,—Terrestrial gods and goddesses,—Deities worshipped by the lower orders only,—Worship of beings in strange shapes,—Worship of human beings,—Beasts,—Birds,—Trees,—Rivers,—Fish,—Books, and a log of wood. Book II. treats of the Temples,—Images,—Priests,—and Temple worship. Book III. of the stated periods of worship, and various duties and ceremonies. Book V. Doctrines of the Hindoo religion. Book VI. Hindoo Saints, or Mendicants. Book VII. Religious Sects.

Our limits forbid any extended notice of these interesting and multifarious subjects; but it would be injustice to the learned and laborious author, to pass over his work, with a mere recapitulation of its contents. His introductory chapter contains a condensed summary of the whole publication, and gives us more of the author's own views on the subjects introduced, than the other parts of the work. To it, therefore, we shall chiefly confine our attention. He sets out with showing that the Hindoo theology is founded on the same philosophical notion as that of the Greeks,—that the Divine Spirit is the soul of the world.

"The whole system of Hindoo theology is founded upon the doctrine, that the Divine Spirit, as the soul of the universe, becomes, in all animate beings, united to matter; that spirit is insulated or individuated by particular portions of matter, which it is continually quitting, and joining itself to new portions of matter: that the human soul is, in other words, God himself; that the knowledge of this, leading men to seek complete deliverance from the degrading and polluting influence of material objects, is the only means of being re-united to the divine nature; that this deliverance from matter may be

obtained in the present state by separation from human intercourse, the practice of bodily austerities, and entire abstraction of mind; and that, if not obtained in one birth, it is to be sought through every future transmigration till obtained." p. ii.

Their theological notions of Deity, seem to be admirably and correctly described by Pope:

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul;  
That chang'd thro' all, and yet in all the same,  
Great in the earth, as in the ethereal frame,  
Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees,  
Lives through all life, extends thro' all extent,  
Spreads undivided, operates unspent,  
Breathes in our soul, informs our mortal part  
As full, as perfect, in a hair, as heart;  
As full, as perfect, in vile man that mourns,  
As the rapt seraph that adores and burns;  
To him no high, no low, no great, no small;  
He fills, he bounds, connects, and equals all."

*Essay on Man.*

On this passage being read to a learned Pundit, he begged a copy, and declared the man must have been a Hindoo. With Pope, and our modern philosophers, this *Anima Mundi* is probably a bare speculation, a mere theory, which has no influence on their moral feelings and conduct; but this is far from being the case with the Hindoos. Its pernicious effects are most visibly exhibited on them. Mr. Ward remarks,

"That he has had many opportunities of witnessing the pernicious effects of the belief, that it is God in man who is the author of every volition, and that evil and good actions are both to be referred to him. A Hindoo, perverted by these ideas, does not perceive the evil of ascribing every villainous action to God; though when the dreadful and unavoidable result of this doctrine has been pointed out, many revolt from the conclusion. Under the influence of this doctrine, that the human soul is God, the crimes of a malefactor lose their turpitude, and he is bewailed as a person who has acted under unfortunate influence, or as one born with evil destiny. It is also easy to perceive, that where such a belief prevails, all efforts to fly from evil, and to attain moral perfection, are out of the question:—God does every thing; 'My evil destiny follows me every where, as a shadow the body,' is the method by which the Hindoo accounts for all his evil propensities and unjust actions." p. x.

In all Hindoostan, there is not a single temple dedicated to the true God, nor any act of worship, in any form, addressed to him. Inferior beings engross the whole of their attention, not as mediators, as we might suppose, but as the authors either of good or evil: for they look upon the supreme mind as taking no interest or concern whatever in the affairs of creatures.

"It is certain that no such idea exists among the Hindoos, who never worship the One God, either directly or through the intercessions of others. The gods are regarded as the only divine beings from whom evil is to be dreaded, or good to be expected. It is true, I have heard the Brahmans often speak of the worship of the gods as introducing the worshipper to a greater approximation to final beatitude. But this has nothing to do with the Christian doctrine of imputation." p. xiv.

We have been accustomed to wonder at the "deities of a thousand groves, and a thousand streams;" and the 30,000 gods and goddesses of "the elegant mythology of the Greeks;"—but these are mere trifles to the records of the Oriental Pantheon. The Hindoos have only 330,000,000 of gods! Not that they have even the names of such a number; but they say that God performs all his works by the instrumentality of the gods, and that all human actions, as well as all the elements, have their tutelary deities. The chiefs of this endless catalogue are noticed by Mr. Ward, together with the forms under which they are adored. All that we have been accustomed to think degrading and contemptible, and puerile in Egyptian worship, is embodied in the Brahminical superstition. Amidst all its numerous idols, there is not one to represent any of the virtues. On the contrary, every vice that can pollute human nature, is actually consecrated, and unutterable abominations are constituent parts of their worship.

"The manifest effect of idolatry in this country, as held up to thousands of christian spectators, is an immersion into the grossest moral darkness, and a universal corruption of manners. The Hindoo is taught, that the image is really God, and the harshest judgments are denounced against him, if he dare to suspect that the image is nothing more than the elements of which it is composed. The Tantru-saru declares, that such an unbeliever will sink into the regions of torment. In the apprehensions of the people in general, therefore, the idols are real deities; they occupy the place of God, and receive all the homage, all the fear, all the service, and all the honours which HE so justly claims. The government of God is subverted, and all the moral effects arising from the knowledge of his perfections, and his claims upon his rational creatures, are completely lost." p. xiviii.

The world has heard a great deal of the mildness of the Hindoo character. On this subject Mr. Ward observes;—

"The Reverend Mr. Maurice seems astonished that a people so mild, so benevolent, so benignant as the Hindoos, 'who (quoting Mr. Orme) shudder at the very sight of blood,' should have adopted so many bloody rites. But are these Hindoos indeed so humane?—These men, and women too, who drag their dying relations to the banks of the river at all seasons, day and night, and expose them to the heat and cold in the last agonies of death, without remorse;—who assist men to commit self-murder, encouraging them to swing with hooks in their backs, to pierce their tongues and sides, to cast themselves on naked knives, to bury themselves alive, throw themselves into rivers, from precipices, run under the cars of their idols;—who murder their own children, by burying them alive, throwing them to the alligators, or hanging them up alive in trees for the ants and crows before their own doors, or by sacrificing them to the Ganges;—who burn alive, amidst savage shouts, the heart-broken widow, by the hands of her own son, and with the corpse of a decimated father;—who, every year butcher thousands of animals, at the call of superstition, covering themselves with their blood, consigning their carcasses to the dogs, and carrying their heads in triumph through the streets?—Are these the 'benignant Hindoos'?—a people who have never



erected a charity-school, an almshouse, nor an hospital; who suffer their fellow-creatures to perish for want before their very doors, refusing to administer to their wants while living, or to inter their bodies, to prevent their being devoured by vultures and jackals, when dead; who, when the power of the sword was in their hands, impaled alive, cut off the noses, the legs, and arms of culprits; and inflicted punishments exceeded only by those of the followers of the mild, amiable, and benevolent Boodhu in the Barman empire! And who very often, in their acts of pillage, murder the plundered, cutting off their limbs with the most cold-blooded apathy, turning the house of the murdered into a disgusting shambles!"—p. iv.—lviii.

On reading such statements, who can help exclaiming:—"Have respect to thy covenant, O God; for the dark places of the earth are full of the habitations of cruelty!" There is no mercy—no pity in Moloch's kingdom.

On the services of the temples, Mr. Ward says;—

"These temples answer none of the ends of a lecture room; nor of a christian temple. Here the passions are never raised to heaven by sacred music, nor by the voices of a large and devout congregation celebrating the praises of the Deity in the strains of sacred poetry; here no devout feelings are awakened by the voice of prayer and confession, nor are the great truths of religion explained, or enforced upon the mind of an attentive crowd by the eloquence of a public speaker: the daily worship at the temple is performed by the solitary priest with all the dullness, carelessness, and insipidity, necessarily connected with a service always the same, repeated before an idol made of a cold stone, and in which the priest has no interest whatever; and when the crowd do assemble before the temple, it is to enter upon orgies which destroy every vestige of moral feeling, and excite to every outrage upon virtue." p. ix.

The ceremonies of their religion are innumerable, and are constantly presenting themselves to the public eye. The following is a very painful, but very descriptive view of them.

"As a person passes along the streets and roads, he is continually reminded of one or other of these ceremonies:—here sits a man in his shop, repeating the name of his guardian deity, or teaching it to his parrot;—there go half a dozen voyageurs, or other persons, making their journey to some holy place;—here passes a person, carrying a basket on his head, containing rice, sweet-meats, fruits, flowers, &c. an offering to his guardian deity;—here comes a man with a chaplet of red flowers round his head, and the head of a goat in his hand, having left the blood and carcase before the image of Kallee;—there sits a group of Hindoos, listening to three or four persons rehearsing and chanting poetical versions of the pooranus;—here sits a man in the front of his house reading one of the pooranus, mooring his body like the trunk of a tree in a high wind;—and (early in the morning) here comes a group of jaded wretches who have spent the night in bolterously singing filthy songs, and dancing in an indecent manner, before the image of Door-ga;—add to this, the villagers, men and women, coming dripping from the banks of the Ganges;—and the reader has a tolerable view of the Hindoo idolatry, as it stalks, every day, along the streets and roads, and as it may be recognized by any careless observer." p. lxxxi, lxxxiii.

In all this system of form and circumstance, we see nothing calculated to enlighten the mind,—to purify the heart,

—or to raise the thoughts to God. No family Bible to instruct in righteousness;—no domestic worship;—no pious assembly to strengthen the social affections;—no standard of morals to regulate the life;—no real sacrifice for sin;—no "Mediator between God and man." The whole system is only calculated to demoralize our species, by rendering men cruel and callous, and impure on principle. We find that we should have no end to quotations, but we must allow Mr. Ward to speak once more.

"But to know the Hindoo idolatry, AS IT IS, a person must wade through the filth of the thirty-six pooranus, and other popular books;—he must read and hear the modern popular poems and songs;—he must follow the bramhans through his midnight orgies, before the image of Kallee, and other goddesses;—or he must accompany him to the nightly revels, the jatras, and listen to the filthy dialogues which are rehearsed respecting Krishna and the daughters of the milkmen; or he must watch him at midnight, choking with the mud and waters of the Ganges, a wealthy rich relation, while in the delirium of a fever; or, at the same hour, while murdering an unfaithful wife, or a supposed domestic enemy; burning the body before it is cold, and washing the blood from his hands in the sacred stream of the Ganges; or he must look at the bramhan, hurrying the trembling half-dead widow round the funeral pile, and throwing her, like a log of wood, by the side of the dead body of her husband, tying her, and then holding her down with bamboo levers, till the fire has deprived her of the power of rising and running away.—After he has followed the bramhans through all these horrors, he will only have approached the threshold of this temple of Moloch, and he will begin to be convinced, that to know the Hindoo idolatry, AS IT IS, a man must become a Hindoo—rather, he must become a bramhan; for a poor shoodra, by the very circumstances of his degradation, is restrained from many abominations which bramhans alone are privileged to commit. And when he has done this, let him meditate on this system in its effects on the mind of the afflicted or dying Hindoo, as described in vol. II. pp. 163, 164, and 176; on reading which description, he will perceive, that in distress the Hindoo utters the loudest murmurs against the gods, and dies in the greatest perplexity and agitation of mind." p. xc, xcvi.

We have thought it our duty to introduce these extracts, not merely for the sake of recommending the work of Mr. Ward to the public patronage; but for the more important purpose of contributing any portion of influence which we possess, in exciting the prayers and exertions of the people of God, on behalf of the myriads of miserable Hindoos, who are fellow-subjects with us of the same government. Miserable indeed they are, in every sense of the word. Miserable in time, and hapless for eternity. Perishing for lack of knowledge, as the victims of the cruellest, and most brutalizing superstition that has ever cursed the earth. These volumes show us, that it is not more a work of Christian piety, than of human benevolence, to interfere with all our energy, and all our perseverance, to rescue them from

a degradation sanctified by age, supported by universal suffrage, and interwoven with all their habits, and principles, and actions. "*Nil desperandum*," is the motto of every christian, so far as the work of Christ is concerned. The sure word of prophecy declares that Jehovah will in due time "furnish the gods of the heathen." Already the work of destruction is commenced. The natives themselves are casting their idols to the moles and the bats; abandoning the *Poojah* of Bramha, for the sublime worship of the only true God; and relinquishing their hopes of beatitude under some other form, to wait for the Son of God from heaven, even Jesus the deliverer from the wrath to come. The perusal of the pooranas is laid aside for the record of inspiration, and the barrier of the caste has been surmounted by the messengers of the gospel. But, alas, how little has yet been done! It is still but the day of small things. Only a handful of corn has been sown, and till the early and latter rain descend upon it, we cannot expect an abundant crop of the fruits of righteousness.

The work of Mr. Ward has satisfied us, that no danger is to be apprehended from the most zealous and extended exertions for the propagation of christianity in India. The Hindoo character is so softened by his climate, and enervated by his religion, that a very long time must elapse before he becomes alarmed, or formidable, on account of any religious interference by the adherents of another faith. Besides, the natives delight in religious discussion; they are pleased when their Brahmins are worsted in argument. The country abounds with religious sects, and with sceptics, and even atheists; but none of these differences are productive of civil broils. How foolish then to suppose, that the harmless conduct of christian missionaries, and the mild genius of christianity, are to be productive of revolutions and blood! For a long period, the most zealous exertions have been made in some districts of India, for the dissemination of the gospel, and no alarm or commotion has ever followed. We venture to predict, that nothing of this kind will ever take place; unless government were to interfere with force, which is too absurd to be even dreamt of. No friend to the British power in India then need be afraid of the dissemination of the scriptures, or the preaching of the gospel in it. These measures may strengthen our influence, but injure it they never can.

British Christians are under many obligations to seek the salvation of India. From that country no small portion of our wealth, and a great portion of our luxuries are derived. Few families of

any note but what have some relative, a son, or a brother, or a nephew there, endeavouring to procure, what the men of this world count the one thing needful, that he may spend the evening of his days in his native land *cum otium dignitate*. In sending the gospel to the Hindoos, we may, perhaps, be sending it after some "younger son," who, "not content with the portion of good that falls to his share," begs his patrimony, and retires to that distant land, as far from the religion, as from the inheritance of his fathers; and by the blessing of God, he may come back in the possession of greater wealth, than a Hastings, or a Clive. Thus a double blessing may attend our exertions; it may bless the natives, and bless our own countrymen. In fact, we are not reasoning hypothetically. The blessing now adverted to, has already, in no common degree, attended the transmission of the gospel to India. Not a few individuals who left the shores of Britain, as ignorant of the value and importance of the salvation of Christ as Hindoos themselves, have found in that country what they could not find in their own. Let Christians be intreated to be increasingly zealous in the work of the Lord, from the consideration, that it will be productive, not only of great good to others, but return back upon themselves in showers of blessings.

We return our warmest thanks to Mr. Ward, for the information with which he has furnished us in this interesting work, and pray that it may be productive of the effects, which we know, that he and his brethren so ardently desire,—a greater degree of commiseration for the benighted and miserable inhabitants of the East.

*A Familiar Review of the Life of David, King of Israel; for the Instruction of Young Persons; by Henry Lacey. 8vo. pp. 261. Darton and Harvey; price 5s.*

This work was undertaken by its respectable author, as he informs us in his preface, with an "anxious desire to contribute to the religious edification of youth." In classing it however with works of mere invention, and in comparing it with *evangelical novels*, we conceive he hardly does it justice; and from the manner in which he has expressed himself, he may be supposed to have made himself the apologist of that class of writings.

An *evangelical novel* is, according to our conceptions, a contradiction in terms; because whatever is evangelical, must have truth for its basis; and truth, especially the facts of ancient history, however amplified and illustrated, must be ranked in a class of writings radically

disimilar to any of the mere productions of the imagination. It may also admit of a question, while there are innumerable passages of true history, both sacred and profane, which contain every variety of incident, and all the interest which can possibly be requisite to attract the attention of youth; where is the necessity or great utility of fictions in the narrative or historical form? We are rather disposed to wish, that in all communications to youth, the broad line of distinction between truth and falsehood, should be rigidly maintained, and accurately marked out; that the juvenile reader might be early impressed with a conviction of the importance of truth, and decided in its preference.

The work before us is in fact the history of David, extracted from the sacred volume, narrated with a just regard to truth in all its facts, and illustrated by sensible and pertinent observations,—by references to other parts of the sacred volume, as well as to some facts in profane history.

The division of the work into thirty-four chapters, each containing a principal act or passage of David's life, or feature of his character, is judicious, and well adapted to aid the recollection of the young reader. The passages of scripture which support the narrative, are referred to at the head of each chapter.

Of the author's style, our limits will permit us to exhibit but one specimen; but it is one which, we conceive, will sufficiently recommend it to the attention and acceptance of our readers. It is taken from the 28th chapter of the work, in which David's dethronement by his rebellious and ungrateful son Absalom, (one of the judgments entailed upon him by his transgression in the matter of Uriah,) is well described.

"Upon the first intelligence of the rebellion, David fled, with his remaining attendants, from Jerusalem, and directed his course over the brook Kedron, and the Mount of Olives, towards the river Jordan. In this journey, several memorable and affecting incidents occurred. Ittai, a Gittite, who had been protected by David while an exile from his native land, resolved to follow his protector; and when David intreated him to avoid the danger by remaining at Jerusalem, the grateful man declared,—*as the Lord liveth, and as my lord the King liveth, surely in what place my lord the King shall be, whether in death or life, even there also will thy servant be.* As the melancholy procession advanced, all the people wept with a loud voice, and followed to share and lighten the distresses of their beloved sovereign. Andah, the priest, and the Levites, soon appeared in the sorrowful train, bearing the ark of the covenant of God,—hoping no doubt, at once to preserve that valuable symbol from injury, and to console and cheer the King by its presence. His address to these faithful and affectionate servants, while it opposed their well-meant design, discovers the devout and humble state of his mind.—*Carry back the ark of God into the city. If I shall find favour in the eyes of the Lord, he will bring me again, and show me both it, and its habitation: but if he thus say, I have no delight in thee; behold,*

*here am I, let him do to me as seemeth good unto him.* As David ascended the Mount of Olives, he wept as he went up, and had his head covered, and he went barefoot, and all the people that were with him covered every man his head; and they went up weeping as they went. This spot has since been watered with more pure and sacred tears, and rendered peculiarly interesting to the church, as the retreat of a greater sufferer, and a more injured sovereign. Had we followed the blessed Redeemer across the brook Kedron, and ascended with him the Mount of Olives, could we have restrained the louder grief? And can we now contemplate the design, and enjoy the benefit of his voluntary exile, and his expiatory sufferings and death, without mourning as *one mourneth for an only son?*

pp. 210—213.

*A Reply to the Rev. Joseph Kinghorn, being a further Vindication of the Practice of Free Communion. By Robert Hall, M. A. Price 7s. Button and Son, Paternoster Row.*

We are fully aware that numerous objections, assuming almost the character of religious scruples, exist in the minds of many pious persons against controversy. We should be the last to attempt the entire removal of these scruples, or of that general principle upon which they are founded, namely, that the reading of controversy is injurious to a devotional spirit; because we are sure we could not, with a good conscience, maintain, in its general application, the opposite principle,—that such reading is promotive of personal piety. In perhaps a majority of instances, especially among ordinary readers, controversy tends to produce acerbity of disposition, and severity of expression, while in not a few cases it is the means of suggesting more doubts than it removes. But these consequences are not chargeable upon all controversial writings; nor can they be admitted as an apology for declining controversy. Even taking the thing in the mass, with all its imperfections and abuses, it is much like the cross questioning of witnesses in a court of justice, where there is little respect paid to the feelings or characters of the parties, but where, after all, truth is generally elicited. There is also a great difference between different controversial writings; as much so as between a lamp that is intended for use, and a firebrand lighted for destruction. No evil consequences can result from fair and temperate controversy. It essentially serves the cause of religion and truth. Question ceases to be question, and assertion is no longer assertion. The evil effects which result from controversial writings, are for the most part to be attributed to the infirmity, or to the languishing sloth of readers. Perhaps they are led by their passions, or they read superficially; they are attracted by the "things light and blown up," that float on the top, and

think not of the weightier and more valuable matters that lie at the bottom. Of a considerable portion, probably the majority, of readers of controversy then it may be true, they are at the time more injured than profited. To such it might not be deemed unsuitable to say, — if you feel the venom of an acrimonious author infusing itself into your own veins, filling your heart, quickening your pulse, and prompting the involuntary shout of triumph over the anguish under which a feverish imagination represents the fallen victim as writhing,—dash the tempting draught from your lips, for you are retelling in an unholy inebriation:—or if, in another case, controversy only unsettles you, if the cloud thickens as you attempt to pierce it, then, mistrust the feebleness of your own vision, your safest way is to skirt it, or, by taking a lower ground, to avoid it altogether.

Yet controversy has rendered too much service to the best of causes to be wholly abandoned, or reprobated in principle. It is to truth and religion, and even to the soul of charity herself, what the tuning of instruments is to harmony. It makes the music sweeter afterwards. It may be harsh and disagreeable, but in the end it subserves the general effect of the whole choir. There may be some controversies which are trivial and uninteresting, but there are others which it would be criminal to neglect. There are also great diversities in the temper and talents of disputants. Here also discrimination is required in readers, to select only such for instructors as are what Lord Bacon emphatically denominates, "*conquished with an immortal love of truth*;" controvertists, who, in the *hot-test of the battle*, never forget the dignity of their cause, nor display an unchristian feeling either in reference to the person or the fate of an opponent.

That such is eminently the character of Mr. Hall, may, we presume, be fairly inferred from the intense interest the public have already felt in his two former pamphlets on the controversy, and from the anxiety with which the present volume has for a long time been anticipated. It now comes forth not a continuation, but a completion of the controversy: altogether honourable to the cause it supports, and worthy of the name it bears. It is certainly beyond what its fondest admirers expected, it must be all that its author ever wished to make it, and we feel certain it is incomparably more than the most oppressive fears of its opponents ever anticipated. There is no probability of any reader feeling bewildered by Mr. Hall's reasoning, or embittered by his spirit; and we must be permitted to say that it

is impossible for any reader to enter thoroughly into the scope of this whole volume, without feeling the refreshing of a most sweet and fragrant unction upon his heart, and the presence of a most clear and perfect orb of light before his understanding. Instead of controversy appearing here a sickly poisonous weed beset with thorns, a field of thistles and briars into which no foot could advance with impunity, or a desert as fruitless as it is vast, it looks like a landscape on a spring morning, seen by the rising sun,—the irregularities of the scenery are lost in one vast expanse of verdure beneath, and light above. Instead of exciting prejudices against controversy, we had almost said this volume is likely to inspire a love for it; for in our opinion the author, with all the charms of genius and eloquence in which he is ever arrayed, never yet was so universally successful in argument, and so uniformly graceful in style.

Upon the controversy itself we may be indulged in a few brief observations, before we enter upon the treatise now on our table. To a vast proportion of the religious public, it will occur that they are not parties to this discussion, and that, therefore, there can be no inducements for them to take up the volume, except it be out of mere homage to the name of Mr. Hall, or from the attractive specimens the book may contain of fine writing, or of strong reasoning. Even to those who are in the habit of looking abroad beyond the inclosures of their own denomination, upon the extended interests of the christian church, and of contemplating them with the broad, clear, eye of charity, it may seem a singular, perhaps a mysterious, arrangement, that an individual so capable of serving the cause of truth upon the most extended scale, should be found expending the Herculean strength of his understanding, and lavishing the splendours of a genius as pure as it is rare, in combating an error in itself of merely party interest. We have no doubt such a sentiment has passed through the minds of many who have only *heard* of Mr. Hall's performances in this controversy. Some indeed have even gone so far as to compliment themselves, and congratulate their friends, on having their terms of communion so authoritatively enforced, as to leave no room for diversity, and then the contentions now existing among the Baptists have been converted into an occasion of vain-glorying. In our opinion, this controversy should suggest to all other denominations matter for self-examination. May not some independent churches have carried their terms of communion to an unscriptural extreme of severity,

and may not the paucity of communicants in some large congregations, be the effect of adopting other terms of communion than those which are essential to salvation? We wish Independent ministers in general to give the subject the most serious consideration;—What is the cause of that disproportion which exists between the number of communicants in modern and in the primitive churches, or between our churches and our congregations?—Perhaps other denominations also may find something in their own case analogous to the illiberality of the strict Baptists. There may be a quiet submission and a uniform acquiescence among their members, but is it the result of spiritual domination, or of an enlightened predilection?—In these inquiries will be found some of the benefits which all christian readers may derive from the present discussion. It may indeed seem to some persons to be limited to one denomination, but we can assure them, that in the hands of Mr. Hall, it is made to bear upon general principles, and has at least an implied reference to some of the larger sections of the great christian community.

It is in this light principally we bring it forward to the attention of our readers, and wish them to regard Mr. Hall's whole performances in this debate, as exhibiting the most scriptural, the most perfect, and the most interesting view of the nature and principles of christianity, which has ever appeared in our own, or, as far as we know, in any other language.

We purpose now to offer an outline of the whole controversy, as far at least as Mr. Hall has been concerned in it; with an analysis of the present volume, and some specimens of his successful mode of replying to the objections of his opponent.

Mr. Hall's original treatise "On Terms of Communion," consisted, 1st, of an examination of the arguments by which the strict Baptists defend their exclusion of the Pædobaptists from the Lord's supper. The chief of these arguments appear to proceed on the supposed necessary connexion between the two christian ordinances; Mr. Hall having shown the invalidity of the arguments adduced, to prove that connexion, then proceeds to state, in the second part, the positive grounds on which he and his liberal brethren justify the practice of mixed communion, or communion with those, who, on the admission of both the parties in the debate, are *unbaptized*. His arguments are derived, 1st, from the obligations of brotherly love; 2ndly, from the express injunctions of scripture, respecting differences of religious sentiment among sincere christians; 3dly, from Pædobaptists being a part of the

true church, and their exclusion on that account unlawful; 4thly, from their exclusion being considered as a punishment; 5thly, from the impossibility of reducing the practice of strict or exclusive communion to any general principle; 6thly, from the impolicy of exclusive communion as it regards the propagation of Baptist sentiments.

To most of these topics of argument, various trifling objections were soon started by strict Baptists: some in their periodicals, and some in a distinct pamphlet, intitled, "A Plea for Primitive Communion." To this work, as it bore particularly on the distinction Mr. Hall had pointed out between John's baptism, and that of Christ; he gave a separate reply, intitled, "The essential Difference between Christian Baptism, and the Baptism of John, more fully stated and confirmed." In this pamphlet, apart from the topic in debate, there are several passages of great value, and one of surpassing interest, in which the author gives his opinion at considerable length, on the degree of knowledge possessed by the Old Testament saints, on the connexion between their peculiar sacrifices, and the great propitiation. It is to be found at page 35, and extends to page 46. This work we suppose completely satisfied all parties, of the distinction between the baptism of John and of Christ, and clearly set aside all inferences from the former which were intended to hear upon the christian institute. Among Pædobaptists, we are not aware that there ever existed any temptations to confound the two, and we know the distinction has often been ably pointed out. Since the appearance of that pamphlet, we have not heard of any further attempts to press John's baptism into the service of the strict Baptists. But Mr. Hall's whole treatise met with an antagonist of far greater ability and research, in the person of Mr. Kinghorn. He came forward as the fearless champion of the restrictive system, and, bearing his breast to that mighty weapon, of most choice temper, and most rare polish, which his opponent was known to wield, closed with him at once, upon every topic of argument. His movements and his weapons bespoke no ordinary man. He faced Mr. Hall at every position. With no trifling show of argument did he assault the treatise on every side; and from the length of the conflict, the imposing attitude he maintained throughout, the exquisite flourishing of his weapon in the face of his adversary, and the impenetrable clouds of dust with which he was perpetually surrounded, his friends pronounced the victory decided in his favour. We know not whether Mr. Kinghorn's book has been as extensively read as Mr.



Hall's; but we know that an opinion, to which Mr. Hall alludes in his preface, had become very general in the Baptist denomination, and was certainly spreading, "that the delay (of the reply) was occasioned by a perception of the difficulty of constructing an answer, which would be deemed satisfactory." We think this opinion could not have been founded on a perusal of the book; for it always appeared to us utterly destitute of argumentative force against Mr. Hall; and formidable, not because the objections it offers are insurmountable, but numerous, indistinct, and occupying a wide extent of territory. Mr. Kinghorn shows himself throughout a most indefatigable pleader, but his reasonings appear void of those grand general principles, which were essential to their stability, and without which the best conducted arguments, though specious in appearance, will always be found, in the end, feeble and inefficient. We must confess, that on the first reading of Mr. Kinghorn's book, he did not appear to us to have invalidated any of the main principles of Mr. Hall's reasoning, nor indeed, ever fairly to have grappled with any one of his arguments, and we did fully expect, that Mr. Hall's reply would first pass under it like the earthquake, and then pass over it like the whirlwind. Our expectation of these effects, was not a little strengthened by the portentous stillness which preceded Mr. Hall's great work against his truly respectable opponent, which is now before the public. What may be its effect on that portion of the public immediately concerned, it is not for us to divine; but as to the production itself, we may be allowed to say, before we enter upon an analysis of its contents, that this volume will, unquestionably, place its author in the same class of writers whom he has described with so much elegance and justness in his preface. "It belongs to a Pascal, and perhaps to a few others of the same order of genius, to invest the severest logic with the charms of the most beautiful composition, and to render the most profound argumentation as interesting as a romance."

(To be continued.)

*An Essay on the best Means of promoting the Spread of Divine Truth in the unenlightened Villages of Great Britain.*  
By J. Thornton, of Billericay. 1818.  
pp. 91.

THE subject of this essay, ever seasonable, is peculiarly so at the present period. We live in an age of diffusive benevolence. The commission of our Lord to his disciples, in reference to the extension of the gospel, has come home to the heart of the christian

church in this country, with a new and quickening impulse. She is pouring forth her missionaries in every direction, to evangelize the heathen, and the blessing of Heaven conspicuously attends their labours. Must we then, after surveying with delight, through the medium of authenticated documents, the beneficial operations of christian teachers, sent out from these shores into distant parts of the world;—must we be compelled to advert with regret, and with a feeling of self reproach, to many hamlets, villages, and even towns in our own country, still unprovided with the means of sound religious instruction? Such is the melancholy and reproachful fact, which the writer of this work forces upon our attention, and that for the purpose of provoking us to apply the remedy. He may console himself with the persuasion, that his work will not fail in many instances of attaining its object. It can be read by no one, who has a right to bear the name of christian, without reviving his languishing zeal, and giving direction as well as impulse to its operations.

The work owes its appearance to the suggestion of a benevolent friend of the author's, and the proffer, in the Evangelical Magazine, of a premium of twenty guineas to any one who should produce the best essay on the subject. The known character of the writer, however, and the evident stamp of humane and pious feeling, which his production bears, will acquit him of any impure motive in the publication. It comes to us with too much of the glow of benevolence on its pages, to allow us to harbour, for a moment, the suspicion of any sinister end in view, in sending it forth to the world. It is a little volume, that may rank with the celebrated "Essays to do good," of Cotton Mather, and it ought to be put into the hands of every one to whom "the power of doing good, not only gives a fair title to do it, but makes the doing of it to be a duty."

The distribution of the Bible; the preaching of the gospel; the establishment of Sunday schools; and the circulation of religious books, are wisely placed foremost in this essay, among the means of extending the light of truth into every corner of our country; the variety of uses to which the talents of property or learning, influence or leisure, should be applied, are detailed and enforced; the formation of benevolent associations is powerfully urged; and the work closes with a lively representation of the motives that should lead us to be indefatigable in evangelizing our own countrymen. The style is sententious, and enlivened with interesting facts, and pleasing allusions.



The work indeed makes no pretensions to majesty of diction, or elevation of thought, but a sweet simplicity pervades the whole, and it breathes the spirit of Him, who went about doing good. Our limits compel us to confine ourselves, for a specimen, to the following extract.

"Let us suppose, for instance, that a man of piety and influence is removed by Providence to dwell in a village remarkable for irreligion and profligacy. He travels, perhaps, five or six miles from home every Sabbath to hear the gospel, but beholds on the sacred day around his dwelling, the most disgusting scenes of wickedness: some spending the wages of the week in drinking, while cursing and quarrelling at intervals startle the sober ear, and suggest the idea of deeds broke loose; others moving in the fields on excursions of sinful pleasure, and crowds of ragged boys and girls vying with each other in exploits of wantonness and mischief. Let us suppose this new inhabitant, pained to the heart with what he every day sees and hears, invites the pastor, under whose ministry he sits, to come and preach a monthly sermon on a Sabbath evening. The invitation is cheerfully accepted,—

curiosity is excited,—great numbers attend,—and although there is some rude, turbulent behaviour at first, after a few months, an air of decency and sedateness evinces the favourable impression already made. Encouraged by success, the good man who gave the first impulse, begins to think of a Sunday school, but his heart fails at the prospect of difficulties in an undertaking so arduous. His mind continues long working with anxiety, watching for opportunity, and praying for direction. At length, his determination settled, the work is commenced; he finds assistance where he least expected it, and has soon so or so children every Sabbath receiving instruction. The attendance at the evening lecture continually increases, and the school attracts support and encouragement. In the course of a few years a place of worship is built, and a minister stationed; preaches there to a considerable congregation. The face of the village is now quite changed, and even the traveller, who once could scarcely pass without being insulted, fails not to remark the improvement. Will any one say, this is a wild supposition, which violates all the laws of probability? Let him know I have drawn this picture with my eye intently fixed on the original. I know such a man, such a village, and have observed the change here described, at no great distance from the place where this essay is written." p. 27—29.

## RELIGIOUS INTELLIGENCE.

### I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

*Present State of DISSENTERS in BERKSHIRE, with some Historical Notices.*

#### BERKSHIRE.

(Continued from page 217.)

**STRATFIELD MORTIMER.**—A congregation of Independents, now under the pastoral care of Mr. PINNEL from the Academy at Gosport.

**ASTON TWOROLD, or TIROLD.**—The first place of worship used by Dissenters in this village, was a small barn occupied for that purpose before the year 1705. In that year they procured a larger barn. The earliest occasional preachers whose names occur, are the Rev. RICHARD COMYNS, M. A. and the Rev. THOMAS CHEESMAN, both ejected ministers; but it has not been found practicable to ascertain the exact period of the labours of these venerable sufferers for conscience sake. The first stated pastor was a Mr. WALLIS, under whom the congregation increased considerably, and in 1728, the present meeting-house was erected by Messrs. JOSEPH and RICHARD FULLER, ancestors of the families of that name, who now hold in moieties the manor of Aston, and reside there; and to whom the cause is to this hour chiefly indebted for its support. A parsonage house and orchard are attached to the meeting-house, as an endowment. Mr. Wallis died at Aston in 1734; after whose death the congregation was variously supplied till 1738,

when, in the good providence of God, an eminently pious man, Mr. JOSEPH HOLDSWORTH, settled among them, and was ordained pastor. He continued his labours for twenty-three years; and was suddenly called to his eternal rest on a Saturday afternoon; having completed his sermon for the morning of the following Sabbath, and proceeded about half way through that intended for the afternoon of the same day. He had occasion to go up the village, was taken suddenly ill while out, and expired almost immediately. His unfinished discourse was from Isaiah xxxviii. 4. "O Lord, I am oppressed, undertake for me." Mr. Holdsworth was buried among his people with tokens of the deepest regret, and was succeeded by Mr. WILLIAM PARKER, who, in 1764, quitted Aston for Wallingford. Mr. RICHARD FULLER appears to have taken the pastoral office in 1776, and in 1786 removed to Box-lane, in Hertfordshire. The congregation were variously supplied till 1788, when Mr. SUMNER, from Homerton Academy, was ordained over them. He removing to Hammersmith in 1794; the church was again variously supplied for upwards of four years, till, in 1798, Mr. CHRISTOPHER MUSTON, from Milton in Kent, was ordained over it; who quitted Aston for Devizes in Wiltshire, in 1801; and in April of the same year, the late Mr. GRIFFITHS, from Wallingford, settled at this place, and was set apart in

August, 1802. Mr. GRIFFITHS continued to discharge the pastoral duties with great faithfulness and assiduity, till removed by death on the 29th of March last. An interesting memoir of this humble and pious man has been promised to us, prepared from materials in the possession of his afflicted and destitute widow.

WALLINGFORD.—It appears that through a long series of years, vital godliness has maintained its station in this town. At what period a church founded upon independent principles, was first organized here, cannot now be ascertained, but non-conformity may be traced back to the ejection in 1662. Mr. RICHARD COMYNS, M. A. already mentioned, who had been episcopally ordained, was expelled from his living at *Cholsey*, and Mr. THOMAS CHEESMAN, M. A. of *Pembroke College, Oxford*, was ejected from *East Garston*. These holy men, when prevented from exercising their ministry in their respective churches, embraced every opportunity of preaching in the neighbourhood of their former livings, and accordingly visited *Wallingford, Cholsey, Aston, and Market Illey*, as frequently as possible. By this means, dissenters were congregated at Wallingford, and soon formed themselves into a society. In 1686, there existed in this town a congregation of Seventh Day Baptists, of which Mr. Edward Stennett was pastor till the year 1705.

During the persecuting reign of Charles the Second, the dissenters here, as in other places, were subjected to many privations; but one circumstance afforded them more security than many of their brethren could insure. Edward Stennett, who ministered to them, practised physic, and by the emoluments of his profession, with some small remains of private property, was enabled to maintain a respectable rank as a gentleman. He occupied the castle at Wallingford, which, from its retired and isolated situation, afforded great facilities for private meetings; so that it is confidently asserted, that assemblies might be held, and every part of divine worship conducted, without any danger of legal conviction, unless informers could surreptitiously gain admission. But the principal advantage of residing in the castle, consisted in its being a privileged place, into which no warrant could make a forcible entry under any authority inferior to that of a Lord Chief Justice. By this means, they were enabled to meet frequently for divine worship, without molestation, for many years. One circumstance deserves here to be particularly recorded, as showing the interposition of God in a remarkable way, to frustrate the purposes of his enemies;

and having made the wrath of man to praise him, to restrain the remainder thereof. A magistrate who lived near Mr. Stennett, having made several unsuccessful attempts to introduce informers into the religious assemblies at the castle, resolved, in concert with a neighbouring clergyman and some others, to effect, by subornation of witnesses, what they had so fruitlessly attempted by other means. An indictment was accordingly laid against Mr. Stennett under the conventional act, founded upon the oaths of a considerable number of witnesses. Mr. Stennett, however, instead of quietly yielding to the iniquitous collusion, resolved to traverse the conviction at the Newbury assizes. His enemies exulted in the confident expectation of carrying their point, by the perjury of those witnesses, whose corrupt oaths had in the first instance produced the conviction; expecting not only to levy the penalty, but to carry the heavy costs of the trial. In this instance, however, the Judge of the whole earth interposed, and in the way of judicial visitation, prevented the effects of such complicated guilt. The magistrate, who was so considerable a party to the transaction, received information, that his son, whom he had just before placed at Oxford, was gone off with a player; and thus like Saul, when pursuing the fugitive David, he was called off from his object to pursue other enemies, and could not attend at Newbury. The clergyman, who had vainly boasted of his determination to attend the assizes, and support the prosecution, died suddenly. Another witness who lived at the village of *Crowmarsh*, was, about the same time, seized with a dreadful disease that soon terminated his existence. Another fell down and broke his leg; and instead of seven or eight witnesses, only one remained in a condition to travel. He was a gardener who had been frequently employed by Mr. Stennett; but had no more personal knowledge of the facts to which he was to swear, than any of the others. This man had been kept in a state of intoxication many days; but being allowed to recover his senses for the purpose of going to the assizes, he became so sensible of the baseness of the intention, and of his own ingratitude, that he went about the town of Wallingford confessing his perjury, exclaiming against those who had procured his consent to such villany, and absolutely refusing to go to Newbury. Hence when Mr. Stennett appeared in court, there was no witness against him, and he therefore, not only escaped the penalty so confidently threatened on that occasion, but was enabled to continue preaching with less molestation afterwards. It has been observed, that Mr. Stennett

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lived till the year 1705, in which it appears, that both he and Mrs. Stennett died. There is now a stone in the wall of St. Peter's Church, Wallingford, with the following inscriptions:

"Here lyeth the body of Edward Stennett, who died Nov. 21, 1706; aged 77."

"Here lyeth the body of Mary, wife of Mr. Edward Stennett, who died Feb. 27, 1705; aged 77."

The direct line of ministerial succession cannot now be traced; but it appears, that after the death of Mr. Stennett, Mr. Comyns mentioned above, continued to preach more frequently than before, to the church at Wallingford; though we find, that in Mr. Stennett's life time, Mr. Comyns frequently exercised his ministry among them. It is said, that he never in Mr. Stennett's life, administered the Lord's supper at Wallingford, but frequently at Chaisey; many of the Wallingford hearers communicating with them. But it is probable, that after the decease of Mr. Stennett, the church became presbyterian under Mr. Comyns, who must then have been very aged. It is known by some persons now living, that some with whom they were contemporaries, were members of a presbyterian church in the town a century ago, which brings us nearly back to the time of Mr. Comyns; and that in the time of the presbyterian church, and later, there were some of the descendants of the baptist congregation united with them as worshippers. One of the pastors of the presbyterian church, the Rev. JOHN GOODWALL, mentioned in the preface to the posthumous collection of nine sermons of Dr. Isaac Watts, published in the year 1810, removed from Wallingford, to Box-lane, in Hertfordshire, about 90 years since. After him Mr. JACKSON, was settled over the church at Wallingford, and continued their pastor till the year 1764; when he being removed by death, Mr. WILLIAM PARKER, already mentioned, removed here from Aston, and after a very short continuance, quitted this place for *Whetstone in Middlesex*.

In the year 1774, the Rev. SAMUEL PENTY-CROSS, obtained the rectory of St. Mary in le Moor, and he, being an evangelical preacher, the remains of the presbyterian church, who were not able to support a minister, merged in the congregation at St. Mary's. The doors of the meeting house were, however, for some time, occasionally opened for the use of any dissenting minister who might visit the town; but the place falling to decay, was at length taken down in the year 1781.

In 1785 a new congregation of Independent Dissenters arose in Wallingford, out of a separation from Mr. Pentycross, which proceeded on doctrinal grounds,

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Those who seceded applied to the Countess of Huntingdon for assistance, and were supplied by preachers in her connexion. They assembled during the first twelve months in a private house, and at the expiration of that period removed to another private house in a more convenient situation, which they converted into a meeting house. This place of worship was opened in the year 1791, by the late Rev. Thomas Wills, of London, her Ladyship's chaplain. The meeting house, with the whole freehold estate on which it stood, was purchased by the society; and vested in nine trustees. In 1793, Mr. BODDILY, formerly of *Walsall*, accepted a call to the pastoral office, which he resigned on the 19th of January, 1795; and soon afterwards went to America. On the 17th of June, 1798, the Rev. JOSEPH GRIFFITH, of the Countess of Huntingdon's connexion, was invited to the pastoral office. He was set apart on the 26th of November. In 1799, the old meeting house was taken down, and the present edifice erected, and opened by the Rev. John Brooksbank, on the 18th of December. Mr. Griffith quitted Wallingford for a more retired situation at Aston, in January, 1801. In May, 1804, Mr. RABAN was invited to supply the destitute church a few sabbaths. He was subsequently called to the pastoral office, and publicly ordained over the congregation. Mr. Raban resigned on the 20th of June, 1807; and, in August following, the Rev. GEORGE LEE was invited to fill the vacant pulpit, and continued his ministry with general acceptance, till July, 1812, when he removed to the tabernacle at Exeter, and not long afterwards died. While Mr. Lee was pastor of the Independent church and congregation at Wallingford, a house was erected for the minister on part of the freehold land which is attached to the place of worship. In August, 1812, Mr. WILLIAM HARRIS, the present pastor of this congregation, was invited to supply it for a few weeks. The application was afterwards renewed for a longer term, and he continued his ministry till the 15th of October, 1813, when he was ordained over them.

About the year 1791, a separation took place from the newly formed church at Wallingford, principally under the influence of Mr. LOVEGROVE, an attorney in the town, who had embraced anti-pædobaptist sentiments; and having erected a meeting house on his own estate, continued to preach in it till his death in November, 1812; after remaining destitute for a few months, the church was visited by their present minister,—the Rev. J. T. DORNEY, who was ordained over them on the 18th of October, 1813.

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## II. DOMESTIC INFORMATION.

REPLY TO THE REMARKS ON THE  
WOLVERHAMPTON CASE.To the Editors of the Congregational  
Magazine.

A LETTER which appeared in your last number, on the subject of the Wolverhampton Case, has excited considerable surprise in our minds, and among many of your readers, by the strain of argumentation which it pursues, and the magisterial dogmatism of spirit which it exhibits. The writer commences with a statement of principles, which, though rather loosely worded, are in substance approved and adopted by all consistent protestant dissenters; and there is not one of them, which has been infringed or violated by the proceedings, against which he so vehemently declaims. In fact, they have nothing to do, or next to nothing, in common with the subject in dispute,—they would have answered his purpose very well, if J. R. had employed them for the basis of an introductory discourse, at an ordination, but throw no light whatever upon the case in question, and never come near enough to affect its merits. The case itself is a question of facts, rather than principles; and it behoved J. R. to make himself better acquainted with the history and circumstances of the litigated meeting house, before he ventured forth with menacing attitude and tone, to denounce those, who, from a better opportunity of knowing the case, had been induced to give it their cordial and disinterested recommendation.

In his preface, J. R. also puts forward the inferences which will be drawn from the remarks he is about to make, instead of leaving his readers to form their own conclusions, after an un-biased perusal; and too many will feel disposed to adopt this impression as their companion and guide, instead of judging for themselves; and will conclude, *a priori*, that the "concise account" is partial, incorrect, and calculated to mislead, &c. He has not stated the source from which he derived the very imperfect degree of information which he appears to possess, respecting the subject on which he writes.—It certainly was not the "concise account," which he has branded with such disparaging, but unfounded imputation, and it will be easy to show that the qualities which he imputes to our statement, belong not to it, but to his own animadversions upon it, or at least to some other statement of circumstances, on which he builds them. J. R. inquires, "what is this case?" And we feel no reluctance to meet the question, but are willing that it should be examined upon its own merits, and in all its bear-

ings. Here is certain property originally vested, or presumed to be vested, for certain purposes, which was, some years since, unjustly alienated from its true intent, and is now claimed by one of the trustees, for its original appropriation. J. R. truly states, that "a meeting house was built at Wolverhampton, about 1701, and endowed for the service and worship of God among protestant dissenters." But can he mean to argue, that the place so built and endowed, was intended for any or every denomination of protestant dissenters? that the founders were men who had no definite creed? or that it was protestant dissent only, and not christian doctrine, which they associated to maintain, and devised so liberally to perpetuate? and that their provident regards for posterity merely consulted their profession as separatists from the established church, without any concern for their religious belief? J. R. symbolizes exactly with the Socinians here: for, rejecting the context, and adopting only just so much of the deed, as suits his argument, he contends that the terms "service and worship of God, admit of application to every denomination of protestant dissenters," whilst he deprecates one of the most weighty of all arguments that could be adduced, to refute his position, namely, the illegality of Unitarianism at that period, from a mistaken idea that they who adduce it rest their case upon the basis of such illegality; and then argues from it, that the parties to this suit are actuated by a spirit of religious persecution and intolerance.

We regret the conciseness of our former statement, which has afforded to J. R. an opportunity of charging us with concealment; for we are persuaded, that the more fully the case is detailed, the more clearly will the public see, that the feelings and views of Mr. Mander, and of those who supported him, are totally different from what J. R. has more than insinuated. But though our statement was concise, we again vouch for its correctness;—it was taken, not from the erroneous and garbled statements in the public papers, (which in many respects differed as much from the truth, as they did from each other,) but from the most authentic sources and documents. It is a most erroneous position which J. R. has assumed, and yet all his reasoning goes upon the assumption, that the encouragement which Mr. Mander, and others, derive from the Lord Chancellor's decision, proceeds from the illegality of Unitarianism: and his failure here shows the danger of attempting a subject, and particularly of pronouncing so dogmatically upon it, without a sufficient acquaintance with

its facts and bearings. The argument of which J. R. complains, was adduced, certainly not as a reason against Unitarianism, but as a *proof of the intention of those who founded the meeting house, and to explain the foundation deeds.* Those deeds contain a provision for the application of the trust, "in case the statute then in force, intitled, an act for exempting their Majesty's protestant subjects dissenting from the church of England, from the penalties of certain laws, (being the toleration act of 1st William and Mary,) should at any time hereafter happen to be repealed, and the said congregation or society of dissenting protestants, should by law be prohibited to assemble or meet together for the service and worship of God." Now at the period of the foundation deed in question, Trinitarianism was tolerated by that act of parliament; but there is, in the same act, an express clause, which excludes persons denying the Trinity, from the benefit of it: and by another act, passed in the 9th William 3d, persons, denying the Trinity, were declared blasphemers, and severely punishable. We hope J. R. will excuse us for alluding to these obnoxious statutes; but we really have no wish to excite the spirit, and hope we shall not share in the guilt of persecution, by just referring to them, as historical facts, which have a bearing upon our argument; we rejoice as cordially as he, or any man, in the repeal of such intolerant and unrighteous decrees. But it is most evident, that Trinitarians were at that time within the benefit of the act, and that Anti-Trinitarians were not. The argument therefore was, that the context of the deeds showed clearly, that the meeting house was intended for Trinitarian worship: for if it was not, the congregation were not within the immunities of the toleration act, stated in those deeds as their then protection; and if they were not then intitled to the protection of that statute, the clauses quoted would be altogether absurd and nugatory; which is not to be presumed; for a deed (not only in the courts of law and equity, but also in the court of reason) is to be understood as much as possible, in a sense that is consistent with itself, and with the existing circumstances by which it is affected.\*

The deeds, with other evidence, remain yet to be brought forward; among which will be adduced incontestible proof, that for very many years after

the foundation, the founders, ministers, and congregation, were decidedly Trinitarians, and that Trinitarian doctrines were inculcated till the year 1781, at which time certain persons of Arian and Socinian tenets obtained possession of the chapel by stratagem, and unjustly retained it in direct opposition to the sentiments and wishes of a large majority of the congregation, who had voted for, and invited as their minister, the Rev. W. Jamieson, a Trinitarian; the votes for him being in proportion of 21 to 11, which were against him. For when Mr. Jamieson came, upon this invitation, to enter upon his ministry among them, the Anti-Trinitarian party had locked both the chapel and dwelling-house against him, and when they positively resisted every application that was made for the admittance of Mr. Jamieson, he and his friends were reduced to the necessity of meeting, first in a dwelling-house, and afterwards in a barn which they fitted up; and when all hope of recovering the place from which they had been so unrighteously excluded, failed them, they at length built another chapel in a different part of the town.

Thus have we detailed some of the sources of that *encouragement*, which we formerly acknowledged; and have sufficiently shown, that this encouragement does not originate in the base spirit of persecution and intolerance, which J. R. condemns, and which we would join him in condemning wherever it exists. It will be seen also that the vague and general terms employed in some parts of the deeds, and which J. R. considers to be as strong in favour of Unitarianism as Trinitarianism, are corrected and rendered specific, by other parts, which circumscribe and appropriate the property to the use of Trinitarians. The trust-deeds of that period were for the most part worded in general terms; for "it was then never suspected that Socinianism, with cunning insidiousness, would take possession of nests she never built, and hatch her brood in stolen habitations."

J. R. jumps from 1701 to 1813; and never deigns to notice any of the intermediate changes and circumstances. That the congregation, in 1813, were Unitarians, is readily admitted; but how they became so, and how, being so, they should retain possession of a place, and employ its funds for a purpose so different from the design and principles of its founders, are circumstances which but ill accord with the professions of honour, and candour, and liberality, of which they so greatly boast. That the father of this congregation of dissenters, the Rev. J. Reynolds, the people who built the meeting-house, and the Rev.

\* The Lord Chancellor's opinion, at full length, has been sent to us with this paper for insertion, which we are, however, obliged to omit, for want of room.

which has, perhaps, not been noticed before.



Mr. Stutts, their first minister in it, were Trinitarians, can be most sufficiently proved. Indeed, a congregation of Socinians was not then to be found among the English Presbyterians. Mr. Worsley himself, a Unitarian, has acknowledged, in a work, recently published by him, on the subject of English Dissenters, that "the old Presbyterian Societies, on their first formation, were Calvinistic, though now, almost without exception, Unitarian." Is there nothing dishonourable or unjust, then, we would ask your worthy correspondent, in seizing upon property which was given to promote and perpetuate one scheme of Christian doctrine, to divert it to the support of a directly opposite system? Is it delicate,—is it upright, (we appeal to Unitarians themselves,) in any denomination of religious professors, to maintain their cause out of funds, which were formed, and left for an object which they themselves disapprove, and labour to subvert?

But J. R. is such "a bigot to laxness," that he would have no checks and precautions to hinder a religious society from running into error, or their place of worship from becoming the seat of heterodoxy. Whatever be the progress and change of opinion, he is prepared to allow those who remove to the greatest distance from truth, all the advantages which the founder of a chapel or a charity designed for those who should adhere to it. We certainly are not prepared to go so far with him—to place truth and error on the same footing; and to give the same advantages to the cause of Christ and Anti-Christ. If bequests and endowments were so easily convertible as J. R. would have them, and amenable to no jurisdiction but the caprice and inconstancy of men, they would soon become no better than a bounty upon error, or the prize or reward of fraud and villany. The principle which he advocates, if brought into civil affairs, and acted upon in the common concerns of life, would loosen some of the best bonds of society, and merge the distinctions between right and wrong, between vice and virtue. There would be no check upon dishonesty, and scarcely a motive to uprightness. What is the liberty for which he contends in some parts of his letter, but a liberty to violate the testaments, to counteract the most solemn injunctions of our pious ancestors, and to throw down the mounds which they raised against the incursions of error, and in defence of what they regarded as the cause of truth and righteousness? Would your correspondent argue on any other species of property, as he does on that which has been set apart for the service of religion? Is injustice, in every other case, to be com-

pelled to relinquish its ill-gotten wealth, and resign the prey it has acquired by rapine,—and yet, when its frauds have been committed in aid of a most pernicious error, is it to be allowed to retain its spoils? Is such tenderness to be observed towards Socinianism, that a departure from the ordinary rules of justice is to be claimed in its favour? If the observations and arguments of J. R. be well founded, and possession constitutes right, even where the present use is in direct opposition to the original purpose, then of what possible service are the limitations generally inserted in the trust deeds of modern places of worship? On his principle, these specifications are only an incumbrance upon the conveyance; since the first occupiers have no need to be informed as to the particular design for which they erect or endow a building; and as to futurity, if the property be alienated from its destined object, it would be persecution to attempt to recover it again, though a legal trustee should claim it for that purpose.

The part which Messrs. Steward and Mander have taken in this business, has been mainly defensive;—they were not the first to have recourse to the civil magistrate, but were summoned to appear in court by the Unitarians; and not feeling themselves bound to submit to pains and penalties which they were unconscious of having deserved, they took measures of precaution to shelter themselves against the infliction of disgrace and suffering, by proving that their opponents were the aggressors: and though the Unitarians attempted, at several sessions, to obtain bills of indictment against them, they were foiled in every attempt; had all their bills thrown out, while the cross bills of Messrs. Steward and Mander were found; yet so far were they from any thing like a vindictive and intolerant spirit, that they entered upon no proceedings beyond their own defence; voluntarily offered to suspend all proceedings of that kind, as vexatious and unprofitable, though their offer was treated with contempt by the Unitarians; and afterwards, when the Unitarians themselves requested that proceedings in the Court of Stafford might be quashed, they complied without any hesitation; and even the suit in Chancery was undertaken originally and chiefly with this view. And is it now to be alleged against them, as a high crime and misdemeanour, that, when dragged before a jury of their countrymen, to answer a charge of riot and conspiracy, they established their innocence, and proved their opponents the first and most violent aggressors? But what establishes the propriety of Mr. Mander's conduct in this affair, is that he was a trustee of the property, and there



was strong ground to support the only legal trustee. What are the duties of a trustee, but to see that the property is appropriated to its original purposes? And how could Mr. Mander satisfy his mind that he had discharged his obligations, if, when an opportunity occurred, to recover the chapel, with its endowments, to the cause of orthodox religion, he had neglected it? J. R. accuses Mr. Steward of a breach of honour and christian duty. To supply a few details of the circumstances, in addition to the "concise account," will be the best mode, perhaps, of answering this charge.

As soon as it became pretty evident that a change had taken place in Mr. Steward's religious sentiments, a meeting of the congregation was held, at which it was resolved to demand his resignation, but to continue him in possession of the premises for three months from that time. Soon after this meeting, Mr. Steward saw several of the ministers of the neighbourhood, all of whom stated to him, that, having changed his opinions since he was chosen, it would be his duty to remove. He himself never meant to retain the situation, after the change which his sentiments had undergone. He had an interview also with two of the most respectable ministers in the Baptist connexion, who directed him to a situation for a limited period, and assured him, that, in the mean time, they would look out for one more permanent. Of the result of this application to his friends, he informed the acting trustee, and assured him that he should quit before the expiration of the time specified for his continuance. About the middle of October however, his opponents waited upon him in the vestry, where he kept a school, and demanded the keys of the meeting-house. As he had no idea of remaining longer than the stipulated term, he went into the dwelling-house to fetch them. On his return to the vestry, he found it locked, and all his pupils turned into the yard. Upon this act of unexpected and unprovoked violence, he refused to surrender the keys at that time. In the course of that afternoon, and early next morning, (which was Sunday,) the Socinians employed a man to place new locks on the doors, bars upon the windows, and chains on the gates; so that when Mr. Steward went to the meeting in the morning, it became necessary to have recourse to violence before he and the congregation could gain admittance. It was this unnecessary outrage, committed not only in opposition to the minister of the place, but also to their own express and unanimous proposal and resolution respecting him, which gave a new character to the whole affair; which provoked Mr. Mander to inter-

pose his offices as a trustee, on Mr. Steward's behalf, and which weighed greatly with the neighbouring ministers, to induce them to offer their support to Mr. Mander and Mr. Steward, if they would submit the matter for decision to the Lord Chancellor. The object of this appeal to the Court of Chancery, was the production of the trust-deeds, that it might be clearly ascertained for what purpose the property was originally vested. These deeds, to which Mr. Mander had an indubitable right of access, were most pertinaciously withheld from every application that was made for a sight of them. Nor was this resolution of deciding the matter by the Chancellor adopted, till offers the most reasonable and equitable for settling it by arbitration, had been made to the Socinians, and most contemptuously rejected by them. There was another circumstance, which betrayed the spirit of Mr. Steward's opponents, that made a deep impression on the minds of neighbouring ministers, and had considerable influence in producing the resolution to oppose equity to usurpation and violence. A tradesman, of whom Mr. Steward had purchased provisions from his first coming to Wolverhampton, was one of the managers of the meeting-house, and acted as chapel warden, or treasurer. Mr. Steward owed him about thirteen pounds; and this most merciful creditor employed an attorney to recover it, and threatened him with a copy of a writ if he did not immediately attend to his demands, at the very time that he was a party to the withholding of his salary, the only means which he had of paying the bill.

J. R. seems to think, that the circle of influence described by this question, is of much wider comprehension than those who had started it, are aware. They can assure him, however, that they can foresee no consequences which ought, in this case, to deter them from proceeding in their appeal to the court of equity. The only precedent which their conduct can be made to furnish to posterity, is that of a rigid adherence to the spirit of testamentary bequests, and the provisions of title deeds; of a stern inflexible support of the cause of justice, whosoever may suffer, or whatsoever interests may be overthrown. But they again protest against the construction which has been put upon their proceeding in this case, as an interference with, or an opposition to the great principle of liberty and conscience; and utterly deny that they ever solicited, or sanctioned the soliciting, of any "prescription of the common law, for the purpose of disqualifying, and excluding from common rights, any class of religious professors."

It does appear somewhat strange, that

all J. R.'s indignation is reserved for the Trinitarians, who proceeded in a legitimate manner for the attainment of a legitimate object; the recovery of a place which had been alienated in a fraudulent way; and that he expresses no displeasure against the Unitarians, who dispossessed the majority of the congregation, and excluded their minister, who had been regularly chosen. This fact is stated in the "concise account," and it is singular that it should escape his notice, or make no impression on his mind, and that while he is so tremblingly alive to the horrors of persecution, he should betray such an utter insensibility to the heinousness of oppression.

J. A. JAMES, Birmingham.

THOMAS SCALDS, Wolverhampton.

JOHN STEWARD.

JOHN HUDSON, West Bromwich.

JAMES COOPER, West Bromwich.

JAMES DAWSON, Dudley.

JOHN BERRY, Handsworth.

JOHN HAMMOND, Handsworth.

JOHN RICHARDS, Stourbridge.

#### Long Sutton.

WE are concerned to find, that our statement of a living having been presented to the Rev. Mr. Maddocks, late curate of Long Sutton, was incorrect; and that he is still in want of a curacy. We mention this upon the best authority. The congregation, however, who have been deprived of Mr. Maddocks's labours, have seceded from the church, fitted up a barn for public worship, invited the assistance of a neighbouring independent minister, and formed a committee to make application to one of the dissenting colleges for assistance, and to forward the erection of a chapel for the service of God, according to the dictates of their own conscience.

#### Society for the Relief of the necessitous Widows and Children of Protestant Dissenting Ministers.

THE Managers are under the painful necessity of informing the friends of this institution, that the reduction of the amount of the contributions to the widows of protestant dissenting ministers, has been unavoidable in the present state of their finances, and has taken place this year. They had hoped, that, by their appeal to the congregations, both in town and country, such a measure would have been rendered unnecessary. But the remittances to the treasurer, since the last circular letter, have been only about 400*l*. although some few congregations have honourably exerted themselves, by making public collections for this truly important object. They, nevertheless, entertain a hope, that many other congregations, who, from their exertions for other causes, might have been precluded the last year, from attending to the

claims of this society, will, in the course of the present year, remember the *fatherless* and the *widow*; especially the widows of those, who, having spent their lives in promoting the knowledge of God in the world, left their families all but destitute of the bread that perisheth. Unless this be the case, the managers can not but contemplate a further reduction to the widows next year.

#### London Orphan Asylum, for the Reception of destitute Children, descending from respectable Parents.

THE annual sermons for the benefit of this charity were preached on Sunday, April 19, at Blackfriars Church, by the Bishop of Gloucester, and the Rev. I. Saunders. This institution has by no means received the publicity and support, to which it is well and amply entitled. It originated in a discovery in the eastern parts of the town, of the deplorable condition to which many families were reduced of a most respectable origin, chiefly from the calamities of war. It contains at present fifty-three children, boys and girls, who are supported, clothed, and instructed, while in the asylum; and afterwards, either apprenticed, or put out to respectable service. The managers and subscribers are of various religious denominations, and the whole affairs of the school are conducted on the most liberal principles. A suitable building will be erected as soon as funds are provided, the contributions to which are distinct. The Rev. C. W. Le Bas, and the Rev. Andrew Reed, at the Asylum office, Castle-street, Houndsditch, will readily answer all inquiries, and receive all communications.

#### Merchants' Lecture.

THE treasurer of the funds for the support of this lecture, requests the members of the committee to use their best exertions to procure a large and respectable attendance. It is well known, that the lecture was instituted by some christian merchants nearly a century ago, is held every Tuesday morning at the Meeting-House, Broad-street, and avails itself at this moment of the services of some of the most respectable dissenting ministers in the kingdom.

#### Congregational School, situated at Lewisham, Kent, for the Board and Education of the Sons of Ministers.

THIS school is not above half full, not from the want of applications, for poor ministers' children are applying for admission every year, but because, to the disgrace of the congregational interest at present, funds sufficient cannot be raised for its support. Some noble minded individuals have stepped forwards with a loan, but it is hoped, there will not be found such a want of friends

for the poor dissenting minister's child, as to let this loan remain long unpaid. Donations or subscriptions may be sent to the editors at the publisher's.

**Northern Evangelical Itinerant Academy.** THE Northumberland and Durham Association of ministers have formed a provisional committee for the establishment of the above institution. Four large counties, far distant from other seminaries, need the help which such an establishment would afford. The Rev. R. Davison, of Newcastle-upon-Tyne, is elected the president, *pro tempore*, as soon as two candidates shall present themselves; and the Rev. J. Scott, of Hexham, in Northumberland, is deputed to visit London, and the principal towns, for the purpose of giving publicity to, and promoting the interests of the projected institution.

**Homerton Academy, 1818.** TUESDAY, May 19, at half-past six, the Rev. Dr. Winter will preach at New Broad-street. Wednesday, the 20th, at nine, ministers educated at Homerton, or friendly to the institution, are requested to meet for breakfast and conversation at the King's Head, Poultry: at six precisely, two of the students will deliver discourses on given subjects, at New Broad-street. Thursday, the 21st, the students will be examined at Homerton, to begin at eleven o'clock.

THE anniversary of the Bedfordshire Union will be held at Bedford, on Wednesday, May 20; Mr. Thorpe, of Bristol, and Mr. Hobson, of Maldon, are expected to preach.

**Missionary Society.** THIS excellent and flourishing institution will hold its General Annual Meeting in London, on the second week in this month. The following is the intended order of the services, which we expect will be as interesting and as numerously attended, as they have ever been. Wednesday morning, at Surrey chapel, the Rev. R. Wardlaw, of Glasgow, will preach: evening, at Tabernacle, Moorfields, the Rev. W. Cooper, of Dublin. Thursday morning, the meeting for business at Spa-Fields chapel: evening, at Tottenham Court chapel, the Rev. J. Johnston, of Edinburgh, to preach. Friday morning, at St. Bride's church, the Rev. T. Holloway, of Whitby, Yorkshire, and late Fellow of Exeter College, Oxford, to preach: evening, the Lord's supper will be administered at Sion chapel, Orange-street chapel, and Silver-street chapel.

THE Anniversary of the Protestant Society, for the Protection of Religious Liberty, will be held at half past ten

o'clock, at the Albion Tavern, Aldersgate-street, on Saturday, May 16.

DIED, on the 25th of March, 1818, at his house, in Barking, Essex, the Rev. John Rennet Parker, several years pastor of the independent church in that town. Mr. Parker was not educated for the ministry, but devoted himself to it, on retiring from business, in which he had been eminently successful. The place of worship at Barking has been twice enlarged since his residence there, and the church considerably increased, by persons awakened under his ministry. An ample fortune was employed by him in relieving the necessities of his fellow creatures, and especially the wants of his christian brethren, as hundreds in Barking, and other places, can testify. On his way to the Essex Association, in 1816, he was thrown out of his chaise, from the effects of which accident he never fully recovered. On the last sabbath of his life, he preached with great ardour, and attended the preaching of a young minister on the following Tuesday, in his place, and joined in the devotional services with unusual animation. The next day he was seized with apoplexy, and at nine o'clock in the evening was a corpse. The Rev. Mr. Thomas, of Enfield, delivered the address over his grave, at Bunhill-fields, to an amazing concourse of spectators; and the Rev. Mr. Goode, of White Row, and Mr. Lacey, of Salters' Hall, improved his death at Barking, the following sabbath.

DIED, April 1, at Lyme, Dorset, the Rev. James Wheaton, nearly 20 years pastor of the flock at that place. His death was occasioned by a pulmonary consumption, and not, as has been stated, by a typhus fever. He had prepared a discourse for the completion of his 20 years pastorship, from those words of Jacob to Laban,—"these 20 years have I been with thee,"—which he was not, however, able to deliver. His death has been felt most deeply in the church over which he presided. "We entered the place of worship," said one of his hearers, the sabbath after his death; and there was our pulpit in mourning, and it had not our dear pastor in it, who used to show unto us the way of salvation."—This simple expression was uttered with a pathos that made it very impressive, while it was but a specimen of the general feeling of the bereaved society. Mr. Wheaton was early and regularly educated for the ministry, his last tutor, being the Rev. James Small, of the Western Academy, by whom his funeral sermon was preached, from Heb. xi. 4.—"He being dead, yet speaketh."

## LITERARY NOTICES.

The Editors will feel obliged to Literary Gentlemen and Publishers, for the communication of Notices, (Post Paid,) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

## WORKS PREPARING FOR PUBLICATION.

The Rev. Samuel Taylor is preparing for the press, a new and a greatly improved edition, 12mo., of the life of the late Rev. Philip Henry, some time Minister of the Gospel at Worthenbury, Kent, and afterward at Broad Oak, near Whitchurch, Salop; Father of the late Rev. Matthew Henry, the celebrated commentator of the Holy Scriptures.

In the press, and speedily will be published, in 3 vols. 8vo. illustrated with a map and engravings, Ireland; or, the Journal of a Residence in that Island, during the years 1814 and 1815. Containing a Narrative of Different Journeys, undertaken at the request of the Committee of the British and Foreign Bible Society, with a view of extending to the Irish the benefits of that Institution. Interspersed with Observations on the Natural Phenomena, History, Literature, and Antiquities of the Island; and the Religion, Character, Manners, Customs, &c. of its Inhabitants. By Ebenezer Henderson, Doctor in Philosophy, Member of the Royal Society of Göttingen, &c. &c.

In a few days will be published, the Anniversary Oration on the present state of Medicine, delivered before the Medical Society of London, on Monday the 6th of March, by Dr. Uwins.

In the press, and speedily will be published, The Apostasy of the Church of Rome, and the Identity of the Papal Power, with the Man of Sin and Son of Perdition, of St. Paul's Prophecy in the Second Epistle to the Thessalonians; proved from the Testimony of Scripture and History. By William Cunningham, Esq. Author of a Dissertation on the Seals and Trumpets of the Apocalypse, and the Prophetical Period of 1260 years.

A New Edition, in 3 vols. 8vo. of Schmidius Concordance to the Greek New Testament, will speedily be published.

## SELECT LIST OF WORKS RECENTLY PUBLISHED.

Just published, a new and improved edition of the Rev. T. Clout's Appendix to Dr. Watts's Psalms and Hymns. Also a new and beautiful edition of Dr. Watts's Psalms and Hymns, with additional Hymns, from Dr. Watts's Sermons and Lyric Poems. Recommended by several ministers.

Juventia, or Specimens of the early efforts as a Preacher, of the late Rev. C. Beck; to which are subjoined, Miscellaneous Remarks, and an Obituary of his Daughter. Edited by J. Styles, D. D.

Just published, The Belgian Traveller, or a complete Guide through the United Netherlands; containing a full description of every town, its objects of curiosity, manufactures, commerce, and inn; the mode of conveyance from place to place, and a complete itinerary of the surrounding country. To which is prefixed, a brief sketch of the history, constitution, and religion of the Netherlands, the general appearance, productions, and commerce of the country, and the manners and customs of the Inhabitants. By Edmund Boyce. Illustrated by map, plan, &c. Third edition, enlarged and improved. Price 2s. bound.

The Traveller's Guide down the Rhine; minutely describing the modes of conveyance, the picturesque scenery, and every other object that can interest a stranger, or facilitate his journey. By A. Schreiber, Historiographer to the Grand Duke of Baden. Illustrated by a large and correct map of the Rhine. Price 3s. bound.

The English and French, and French and English Cambist; or, Tables of Exchange from one Farthing to a Million Pounds Sterling, and from one Denier to a Million Livres. By John Henry Brohier, late Superintendent of the Toulouse Emigrants. In one portable volume, 8s. bound.

Just published, in one 8vo. volume, extra boards, price 10s., Essays on the Wisdom of God. By the Rev. Daniel Tyerman.

A Practical Dictionary; containing Concise yet Comprehensive Schemes of the most necessary Subjects, Divine, Moral, and Literary. By W. Stegh. One vol. 12mo. price 7s.

Facts and Observations on Liver Complaints, and those various and extensive derangements of the Constitution, arising from Hepatic Obstruction; with practical Remarks on the different Properties of the Biliary and Gastric Secretions, and upon other important points essential to health; pointing out a new and successful Mode of Treatment; illustrated by numerous Cases. The Third Edition, very considerably enlarged. By John Faithorne, formerly Surgeon in the Honourable East India Company's Service.

## ANSWERS TO CORRESPONDENTS.

Communications have this month been received from Dr. Cracknell.—Lacey.—Taylor, Ongar.—Rotherham.—Hunt.—Scales.—Orme.—Phillip.—Laurie.—Roome.—Mrs. Jeary.—Holmes.—Cobbin.—Millar.—J. Wilson.—Freeman.—Harris.

Also from J. D. Dudley.—I. L. F.—Amicus, B.—A Contributor.—A Friend.—Rex.—L. K.—W. L.—Non-conformist.

We are under the necessity of reminding our correspondents, that all communications for this Magazine, must be sent to the Editors, at the Publisher's; and that they must be paid post.

Tilling and Hughes, Printers, Chelsea.

